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ABSTRACT

This collection of conference presentations includes "The Curriculum Field--A View" by Alice Miel, "The State of the Curriculum: Frills, Fads, and Alternatives" by Robert S. Zais, "Lifelong Learning: Significance for Curriculum Development" by Norman V. Overly, "Education of the Gifted and Talented: A Look Around and a Look Ahead" by A. Harry Passow, "Self Awareness and Teaching" by Alex Molnar, "Multicultural Curriculum for Public Education: An Economic Analysis" by Frederick A. Rodgers, "Toward a Humane Curriculum" by Arthur W. Foshay, "A Perspective on Structure in the Undergraduate Curriculum in Colleges and Universities" by Victor B. Lawhead, and "The Realities of Alternative Schools--Seattle, a Case in Point" by David Turney. Reactions to two of the speeches are provided by Francis P. Hunkins, Virginia M. Macagnoni, and Steven Selden. (JM)

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EDUCATION IN FLUX -- IMPLICATIONS FOR CURRICULUM DEVELOPMENT.

PRESENTATIONS MADE AT THE TWENTY-NINTH ANNUAL MEETING OF THE PROFESSORS OF CURRICULUM IN DETROIT, MICHIGAN, 2-3 MARCH 1979.

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"Withdrawal from the hard and fast and narrow contents of the old curriculum is only the negative side of the matter. If we do not go on and go far in the positive direction of providing a body of subject matter much richer, more varied and flexible, and also in truth more definite, judged in terms of the experience of those being educated, . . . we shall tend to leave an educational vacuum in which anything might happen." John Dewey, Education Today.

"Since the curriculum is always getting loaded down with purely inherited traditional matter and with subjects which represent mainly the energy of some influential person or group of persons in behalf of something dear to them, it requires constant inspection, criticism, and revision to make sure it is accomplishing its purpose. Then there is always the probability that it represents the values of adults rather than those of children and youth, or those of pupils of a generation ago rather than those of the present day. Hence a further need for a critical outlook and survey." John Dewey, Democracy and Education.

"Openmindedness is very different from empty-mindedness. While it is hospitality to new themes, facts, ideas, questions, it is not the kind of hospitality that would be indicated by hanging out a sign: 'Come right in; there is nobody at home.' It includes an active desire to listen to more sides than one; to give heed to facts from whatever source they come; to give full attention to alternative possibilities; to recognize the possibility of error even in beliefs that are dearest to us." John Dewey, How We Think.

"We live in a world which is an impressive and irresistible mixture of sufficiencies, tight completenesses, order, recurrences which make possible prediction and control, and singularities, ambiguities, uncertain possibilities, processes going on to consequences as yet indeterminate." John Dewey, Experience and Nature.

"To call an object a value is to assert that it satisfies or fulfills certain conditions." John Dewey, The Quest for Certainty.

"The dominant vocation of all human beings at all times is living -- intellectual and moral growth." John Dewey, Democracy and Education.

"While saints are engaged in introspection, burly sinners run the world." John Dewey, Reconstruction in Philosophy.

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CHAPTER 1.

THE CURRICULUM FIELD -- A VIEW.

ALICE MIEL, EMERITA PROFESSOR, TEACHERS COLLEGE, COLUMBIA UNIVERSITY.

When Wilma Longstreet Engle called to ask me to open our program this year, in a way I wanted to say "no" because it is much easier to play golf, garden, and socialize in Florida than to prepare a paper. Furthermore, it is much more relaxing to sit back and listen as others put their heads on the block in this distinguished group than to be the one to face your intent looks and the penetrating questions y'all know how to raise.

But I did say "yes," partly because it was such an honor to be asked when there are so many "new-timers" to be heard and partly because the curriculum field continues to be so intriguing and so central in the whole educational scene. This gave an incentive to do more thinking about it.

I am aware that I can no longer take an active role in curriculum events. Dean Rusk in a recent interview expressed my feelings exactly when he said, "My view is that when you're out you're out. Younger and better people should take responsibility . . . " But neither he nor I can help caring about what happens next. And so, it is the future of the curriculum field that is on my mind even as I take you back into the past a bit.

One of the few items I did not discard when I retired was the frontispiece of a book on learning psychology showing, in English translation, the title page of John Amos Comenius' The Great Didactic, first published in 1828-1832.(1) Although Comenius professed to be setting forth the art of teaching, and indeed the title so implies, it is evident to us looking back that here was an early attempt at a curriculum guide for the common school. He billed his book as a "certain inducement to found such schools in all the parishes, towns, and villages of every Christian kingdom, that the entire youth of both sexes, none being excepted, shall quickly, pleasantly, and thoroughly become learned. . . . " The scope of this seventeenth century curriculum is suggested in the words that follow: "learned in the sciences, pure in morals, trained in piety, and in this manner instructed in all things necessary for the present and

and for the future life . . . " The title page also promised that, with respect to everything that is suggested, "fundamental principles are set forth . . . its order is clearly set forth in years, months, days, and hours, and finally, an easy sure method is shown. . . ." It seems that Comenius had anticipated by more than three hundred years the basic curriculum questions propounded by McClellan and Bellack: what to teach? to whom? when? how? where?

I thought that sharing this little gem with you this morning would be a good way to put us directly into the curriculum field. But where to go from there in my talk? After much handwringing and many wads of crumpled paper, I decided to describe for you some of the happenings, persons, and ideas that have contributed to my view of our field as it developed while I worked in it for almost a half a century.

When I earned a life certificate in 1924 after two years of normal school in Mount Pleasant, Michigan, I had no idea that Bobbitt had recently published the first general book on curriculum or that Denver, Colorado, had just launched a system-wide program of curriculum revision. I went out to teach Latin and ancient history in a four-year high school equipped with little more than my slender knowledge of the two subjects I had taken the required course in Educational Psychology in which I had to memorize the Herbartian steps but was given no understanding of how I might use them in teaching. I'm sure the word curriculum was never mentioned in any of my courses.

It was not until after I had taught in Michigan high schools for five years, meanwhile earning a Bachelor's degree from the University of Michigan, that I first participated consciously in curriculum work. At that I was fortunate. Many teachers to this day have never in their careers had such a rich opportunity. Possibly if more of them had, we would not today find our profession split, perhaps irreparably, into managers and workers.

As a member of the Tappan Junior High School faculty in Ann Arbor from 1930 to 1935, I experienced a rational approach to program planning. I learned that it was important to articulate our beliefs, purposes, and aims and to use them as a guide in making decisions about what the curriculum was to include. Our principal, G. Robert Koopman, with a recent Master's degree from Teachers College, Columbia University, was our curriculum mentor. He had us organized into a democratically cooperating team. His organizational scheme for an individual school as a unit of participation in curriculum development was later described in print in Democracy in School Administration by Koopman, Miel, and Misner (Appleton, 1943). Because this was really a curriculum operation

and one far ahead of its time, I'm going to sketch the rationale and some of the basic functions of the four standing committees into which our Tappan faculty was divided. I quote:

"The plan is based on four assumptions."

"1. That teachers as a professional group, charged with important social responsibilities, should continuously study their own professional problems if the school is to function as a dynamic social agency. The need for such study suggests the formation of a committee which is called the Teacher-Affairs Committee. The essential functions are:"

"a. Keeping faculty members informed concerning the activities of professional organizations to the end that the rights and responsibilities of all professional agents may be recognized and discharged effectively."

"b. Facilitating personal and professional growth of all agents by making available the services of specialists and the results of significant studies, reports, and writings which will help each person become an increasingly alert, informed, and useful member of the profession and society. . . . " (Is the concept of staff development all that new?)

"2. That a public school needs the application of intensive group thinking to the end that its activities may have unity of purpose. Opportunity for such group thinking is provided by a . . . Curriculum Activities Committee. The essential functions of this committee are:"

"a. Adapting general curriculum policies for use in a given building."

"b. Organizing the learning experiences of students, including student participation in the administration of the school, and planning the use of specialists." (Ad hoc sub-committees were used for some of this work.)

"c. Developing techniques of evaluating the curriculum experiences of students."

"d. Keeping curriculum records."

"e. Planning the instructional budget."

"f. Planning utilization of school plant."

"g. Planning replacements and additions to school plant."

4.

(Notice that the school environment was considered a curriculum concern.)

"3. That real experiences must be the basis of the educative process and, therefore, that the total environment in which persons live must be recognized as the source of the most important learning experiences. This suggests the need for a committee that is here called the Community-Relations Committee. The essential functions . . are:"

"a. Facilitating the participation of all members of the community in planning, executing, and appraising educational policies and activities."

"b. Planning interpretive programs and exhibits."

"c. Making available objective data concerning community educational needs through the technique of the continuous community survey."

"d. Cooperating with community groups in the continuous development of effective agencies and activities of adult education."

(Here was an early awareness of the importance of the community context.)

"4. That the activities of these basic committees must be coordinated if they are to be effective in promoting socialization. This requires the organization of a coordinating committee which is called here the Socialization Committee. The essential functions . . . are:"

"a. Surveying and evaluating social life in order better to criticize the function of the school in society."

"b. Interpreting results of evaluation activities in terms of the unitary objective of education -- democratic socialization."

"c. Determining steps, emphases, and sequences -- the strategy of school administration."

"d. Reviewing, coordinating, and integrating activities of students, teachers, specialists, and community groups."

"e. Maintaining balance among the activities of students, teachers, and community groups."

(Note the importance attached to evaluation as part of the coordinating function.)

While these lists had been edited and amended a little to generalize them for use beyond Tappan Junior High School, essentially they are the guidelines developed and used by a real faculty in the early depression years. I wish there were time to describe in detail some of the experiences the students had in those years. They participated in such activities as making a traffic survey around the school neighborhood to determine locations for the school safety patrol; writing a constitution for the student council; following community arguments over a bond issue for a new sewage disposal plant; getting the school driveway paved; and, in connection with the World Peace Unit studied by each ninth grade social studies class, taking a trip to a foreign country, Canada, by bridge and tunnel from Detroit. Each year a space of six weeks was left open for study of an unanticipated community or world problem.

That emphasis on involvement of the community was not idle talk is shown by a bulletin for parents published in 1931, called the Tappan Pioneer Bulletin. One of my lucky breaks as a new staff member was to be given the job of editing the bulletin, to which all teachers contributed articles and in which students were represented by art work and poetry. The title was explained in part with these words: "In effecting the present organization of the Tappan Junior High School, the faculty and the students have always been conscious of the pioneering character of their work."

In Principal Koopman's introduction to the bulletin, he told parents what the school was emphasizing:

"In addition to the naturally great amount of emphasis which is placed upon class work, emphasis has been placed and will be placed in the future on the following items:"

"1. Independent and efficient study habits as one of the chief functions of the junior high school."

"2. An intramural program designed to make education more real to the pupils." (This included not only the Canadian and more local trips but also camping trips to develop a wilderness property in Northern Michigan to which the school had acquired title at a tax sale.)

"3. Cooperative living and a large degree of student government for immediate social growth and for laboratory training for future citizenship."

"4. A Little Theatre as an important method of expression and education."

"6. Large all-school projects to guard against departmentalization and to increase the social experiences of the children."

"7. Specialization and continuous training of members of the staff in order that high class guidance may be available to children. . . . "

Koopman's introduction also contained a few brief paragraphs which might have special interest for this audience:

"The person who has watched developments in modern education will ask a few questions. What about individualization? Exploratory courses? Homogeneous grouping?"

"Individualization has been accepted as sound educational policy when it is in accord with the philosophy of education which has been accepted." (Koopman had earlier quoted the entire brief and pointed basic philosophy of the Ann Arbor school system.) "The mechanical forms of individualization have not been popular at Tappan, but that kind which increases independence and creativity is being developed as rapidly as possible. It is new work and progresses slowly." (How prophetic Koopman was! Indeed we have progressed at a snail's pace in achieving a non-mechanical type of individualization of instruction.)

"Homogeneous grouping as it is commonly called has been dropped outright because observation in our situation has seemed to indicate that it is anti-social in result and ineffective in accomplishing ends claimed for it. Individualization has been accepted as a better solution." (Tappan had developed interage homerooms known as "advisories.")

"Exploratory courses as such do not appear in the program of studies. The exploratory value of every course is stressed but no course is introduced and justified because of its by-products. . . ." (An interesting response to the panaceas of the day.)

Perhaps I am dwelling overlong on my Ann Arbor experience, but it did mark a turning point in my career, which I realize more keenly after this return to forgotten documents. Not only did I learn a great deal from working and writing with Bob Koopman and fellow teachers at Tappan, but there were others in the setting who were very influential as far as I was concerned.

As I went on for a Master's degree at the University of Michigan, I enrolled in the School of Education and took such courses as "Public Interpretation" with Arthur Moehlmann and "Philosophy of Education" with Stuart Courtis. Courtis I remember especially because he conducted his

class by a discussion method and taught us group ways of working. At the time he was working on Teachers and Cooperation (Department of Supervisors and Directors of Instruction, 1937), which went far beyond studies of leadership popular in the late twenties and dealt with a group process that stressed member skills as well.

I first knew Willard Olson, child growth and development researcher, as the father of one of my Tappan students. Later, after I left Ann Arbor to become a K-12 curriculum coordinator in Mount Pleasant, I worked on a statewide committee with Olson on "Application of Research Findings."

The summer of 1936 found me at Ohio State University taking courses to prepare for a move into elementary school teaching, still in Ann Arbor schools. How lucky to have had as instructors Laura Zirbes, veteran elementary educator, and Ralph Tyler, then working on new ways of evaluation for the Progressive Education Association's Eight Year Study. Even more fortunate was the fact that OSU that summer was sponsoring a two-week workshop of the PEA, following the famous first such workshop at Sarah Lawrence College the summer before. I dropped in whenever I could and remember being fascinated by Boyd Bode's way of philosophizing. The whole summer had a tremendous impact on me. As a secondary teacher very concerned that the students learn my subject, I literally had a "born again" experience as I was caused to think about things I had never questioned before. When I later encountered L. Thomas Hopkins at Teachers College, Columbia University, I was quite prepared for his ideas on integration and an emerging curriculum based on the "needs and interests" of students.

Before I left the Ann Arbor school system, I had been given a chance to teach at junior high, senior high, and elementary school levels, in that order, and to spend two years as a teaching principal in a small elementary school. Superintendent Otto Haisley and Supervisor Edith Bader, as well as two principals who were made responsible for inducting me into elementary school teaching, all were unusually gifted educators who furthered my understandings. It was Edith Bader who saw to it that I attended my first meeting of what is now the ASCD, where I made my first presentation at such a conference. I remember Hollis Caswell was in the audience. My first article for the organization appeared the same year (Educational Method, 1938).

In the fall of 1942 when I left my job of three years as a curriculum coordinator to study for a doctorate and teach part time at Teachers College, I had had a number of experiences upon which to build. I had been a part of a successful "grass roots" approach to curriculum planning and had had a chance to reflect on it through writing. The

interrelationships of curriculum development, inservice education, and school supervision were becoming quite obvious to me. The importance of the teacher, student, and community involvement in curriculum loomed large. I did not have to be convinced of the need for continuity in program planning from early childhood through adolescence. I saw education in a much broader context than a classroom or even a school or school system, partly as a result of living through the Great Depression. I was aware of the relevance of research in child development to curriculum work. I was ready for Caswell's definition of curriculum as all of the experiences of students under the direction of the school. I was sold on cooperative planning in curriculum development as well as in the classroom.

Many of those threads were pulled together in writing my doctoral dissertation published in 1946, Changing the Curriculum -- a Social Process (Appleton). By then I had become aware of the need to distinguish between the curriculum itself, the process of developing it, and ways of improving the development process. I had been turned off by the standard formula for curriculum building, which actually was course of study writing with months or years spent getting agreement on an elaborate philosophy of education and long lists of aims and objectives as prerequisites to planning learning activities. So often, it seemed, the activities finally listed merely matched those available in textbooks and often had little relationship to the lofty words that introduced them. Changes on paper were not enough, I urged in that book. My proposal was that instructional leaders and teachers work together in such a way that changes were brought about in people -- in their desire, beliefs, and attitudes, in their knowledge and skills. (You can imagine that I was not too happy about the excesses of the behavioral objectives movement later on.)

Later writing elaborated other themes which were foreshadowed in my Michigan days. Cooperative Procedures in Learning (1952) was based on work done in a number of public schools associated with the Horace Mann-Lincoln Institute of School Experimentation. More Than Social Studies (1956) examined in detail the "discipline" of democracy and suggested ways of working toward the "unitary objective," democratic socialization, throughout the curriculum rather than in social studies classes alone. In writing Creativity in Teaching (1962), the group working on it had to sort out meanings for creativity and for teaching as separate concepts before analyzing creativity in teaching and giving help in promoting it. The Shortchanged Children of Suburbia (1967) was based on research showing the impact on children of the kind of community in which they are growing up.

Along the way I had written myself into further understanding of some other important pieces of the curriculum mosaic. "A View of Curriculum Content" (Educational Leadership, March, 1956) proposed that the concept should include ideas or knowledge, feelings, values, processes, and skills,

not just subject matter alone. In writing "Trends in Curriculum, Teaching, and Guidance" for the 1960 White House Conference on Children and Youth, I tried to sort out briefly the essential functions of those three aspects of education as well as administration and supervision. I find in that piece I had begun to define curriculum as a "changing assemblage of opportunities for educative experience." Somewhere along the line I had narrowed the Caswell definition. Also in the White House Conference piece I did some speculating about the relative effects of an including versus an excluding view of education, advocating not an either-or but a both-and stance.

That reflection influenced the way in which I handled my assignment to write a chapter on "Knowledge and the Curriculum" for the 1963 yearbook of ASCD. I learned a lot from weighing ideas of Bellack, Foshay, and McLuhan in that exercise and I saw the value of organizing the curriculum in more than one way, sometimes with a discipline in the center, sometimes cutting across disciplines.

My piece in Reassessment of the Curriculum (Teachers College Press, 1964) also was influenced by my commitment to an "including" view. In it I traced the path of certain curriculum ideas in this century as an upward, outward-spreading spiral, rather than a pendulum swing. I noted that even though we have often gone to extremes in hasty adoption of a fad, the result may well be a useful residue to incorporate with seemingly contradictory ideas into a new and better whole.

Sequence in Learning -- Fact or Fiction (EKNE, NEA, 1966) allowed me to explore further a concept of continuity in the curriculum with Peggy Brogan and I had thought through in writing More Than Social Studies. In that volume we had noted that the factors of purpose, stability, and transformation all were vital to a concept of continuity as opposed to discontinuity in social development. In the NEA article, the including theme once more: sequential learning is a valid part but not the total way of providing for continuity of development of a person being educated.

I have reviewed these attempts at refining my own thinking as one way of showing the many facets of the curriculum field, although I may only have revealed what a slow learner I am! One more comment on my own writing. In Lewis and Miel, Supervision for Improved Instruction (Wadsworth, 1972), which is a curriculum book as well, a great many ideas developed over years of reading, listening, teaching and writing were brought together. For one thing, this book carried forward the job started in the White House Conference paper; it tried to make clear distinctions among the functions of administration, supervision, guidance, teaching, and curriculum development. It also underlined the difference between functions and

functionaries, who, no matter what their title, usually carry out an assortment of functions. Curriculum was clearly differentiated from instruction, the former posed as a set of intentions, the latter the actual flow of engagements of persons-being-educated with other persons and things, all bearers of knowledge and other forms of content. The book also proposed three components to be manipulated in the process of designing curriculum and managing instruction. Those components are content, broadly defined, of course; environment, which includes time, space, things, and people; and, finally, teaching as a process in which one person mediates between another person and his/her world.

I happen to like those particular formulations, but so does each of you have your favorites. That is why we have had so many interesting debates end in a draw over the years this group has been meeting. And so, I won't ask you to adopt mine, but I would like to ask one favor. As you can see, Miel in 1972 wasn't Miel of 1946, although I believe there has been continuity in my thinking, with transformation as part of it. Because people change, and we hope grow, it is not fair to say Smith says or Beauchamp says or even Dewey says. Rather let us use the past tense; the author in question wrote such and such at a particular time. Several years after the publication of the immensely popular The Process of Education, many of us heard Jerome Bruner apologize to an ASCD audience for some of his writing in that book. I must say it pleased me also to find these words in James Popham's article in Educational Leadership for November, 1978 (page 94): " . . . we don't wish to overwhelm educators with endless lists of student behaviors so fashionable in the early days of the behavioral objectives movement . . . " Yes, people do change, and we should keep up with their changes rather than encase their original ideas in plastic.

The world is no longer one in which it would make any sense for a Comenius to promise to set forth the whole art of teaching all things to all men in one slender volume. In the professional journals we read and in the public domain we find ideas and reported events and trends that are both encouraging and discouraging, all challenging old assumptions and practices in education. What is my present view of the curriculum field in these days of uncertainty and turmoil on the one hand and determination and hope for the future on the other? I see the curriculum field as a complex and exciting field of study. The subject/object of study is practice, the demanding practice of designing opportunities whereby all kinds of persons may develop optimally their unique potential and continue to grow as caring and able participants in a democratic nation and interdependent world. It will take a very including view to conduct affairs properly in our broad and difficult field.

An including view might start with workers in that field. Many kinds are needed and none should be considered "more equal" than others. There is need and room for the newer breed of pure theoreticians. Sometimes they may seem to be playing games with words, but there is much to be said for the importance of words, used with care and precision, in clarifying a field. Since putting things into written form helps especially to increase understanding of both reader and writer, we need writers to describe and analyze what is going on in all segments of the field. There is need for the specialist in the evaluation of curriculum and instruction. It is useful to have competition among persons having different approaches to evaluation so that we may have a spectrum of techniques to select from. We need persons in our field who conduct experiments and do other research on curriculum and instruction and on the processes of curriculum development. We need professors of curriculum to bring understanding of the field to those beginning work in education and to those continuing in their teaching careers or making a career shift to supervision or curriculum development or other aspect of the field. Most of all we need thoughtful practitioners, who must face the realities of an educational establishment and its community, and who, working with others, must arrive at sound decisions for particular settings.

The other point at which an including view is crucial is in the designing of the curriculum itself. Curriculum workers with responsibility for the curriculum of an institution must see things whole. They must play no favorites while coordinating efforts of specialists in various branches of knowledge, evaluation, learning theory, human development, social change, and the like in designing, not a patchwork curriculum, but one with integrity,internal consistency, and relevance to its time and place. But all others who work in the curriculum field must have the same interest in and capacity for taking a balanced view of the components to be manipulated in curriculum designing.

Curriculum workers have a demanding job but they have a lot going for them also. I think of so many developments not available when I entered the field. To mention only a few: systems planning, a great array of materials and the technology for managing truly personalized instruction, and a broader perspective from the standpoint of the age range of concern to educators (people's whole life times are available). The broadened perspective also includes the global context in which education can and must be conducted to the enrichment of all the world's people.

You can be counting on me to be rooting from the sidelines as you "younger and better people" carry on.

12.

Documentations.

1. B. R. Bugelski, The Psychology of Learning Applied to Teaching, Bobbs-Merill, 1964.

2. Documentations are included in the body of the text.

CHAPTER 1 (CONTINUED).

A REACTION TO "THE CURRICULUM FIELD -- A VIEW."

FRANCIS P. HUNKINS, COLLEGE OF EDUCATION, UNIVERSITY OF WASHINGTON.

After having read Dr. Miel's paper I reflected on my role as reactor. One meaning of react is "to return an impulse or impression." I am not approaching my task as reactor as that of critical appraiser or "dissector" of what has been presented to comprehend better Dr. Miel's work. Rather, I am going to present my impulses to points raised -- to voice some of my reactions to the field of curriculum triggered by her comments.

At the outset, let me note how pleasant it is to hear someone who has lived the curriculum field to discuss it with an optimistic view. So often we only hear that the field of curriculum, if it exists at all, is moribund or if stirring, is shackled by our conceptions of the past.

From listening to Dr. Miel, one realizes that common concerns have involved persons who call themselves curricularists. During Dr. Miel's active participation in the curriculum field, there has been evident a concern with curriculum planning. She mentions the grass roots approach to such planning. We are still sounding the call for persons to become involved in planning. Recently, Bernice Wolfson in "A Phenomenological Perspective on Curriculum and Learning" (2) suggested a grass roots involvement of teachers and students in generating curricula. Even though Wolfson seemed to be advocating the creation of idiosyncratic curricula unique to the current times, the exhortation to involve persons at the level of classroom theater is a continuation of the earlier urgings of educators for colleagues to become involved in curricular deliberations.

Another common thread to the historical fabric of the curriculum field is the dialogue centering on the definition of curriculum. I was fascinated by Dr. Miel's comments about the evolution of her definition of curriculum. It evolved from Caswell's definition of "all experiences under the guidance of the school" to her definition of "changing assemblages of opportunities for educational experiences" to a later definition suggesting a blending of content, environment, and teaching.

I think that the definition is still evolving. We still lack consensus as to what curriculum is. We are still seeking the fundamental element of curriculum, that building block that will assist us in conceptualizing, implementing, and managing curricula.

Not only are our definitions of curriculum changing, but we as curricularists are also being transformed. Dr. Miel notes that she is not the same person as the Miel of the 1940's. She also cautions us not to hold our colleagues accountable for what they advanced in earlier times. In the 30's and 40's, as is true at any age, we drew upon our best information and generated actions we considered appropriate regarding the education of youth. We still are drawing on our best knowledge. But, we must cognizant that knowledge is not static. We have only partial information, and the degree to which our information is incomplete will have an impact on the effectiveness of our programs and our actions within the educational arena.

Curriculum Issues.

Listening to Dr. Miel triggered in me a feeling of a sharing in the curriculum field. I developed a heightened awareness of the continuity of the curriculum field. A new linkage with the past was made. The similarity of the past issues struck home.

However, there is a tendency among individuals to explain continuing issues and concerns at the slogan stage. We often iterate the purposes of the school as a slogan, accepted by all at a general level, but rejected in part when translated at a specific level. The common school is frequently treated as a slogan. Just what does it mean? Perhaps the common school is or should be common only to the extent that most children and youth still attend it. We should find uncommon curricula within our common school. The time is long past, if indeed it ever existed, when one could have a total and common curriculum as suggested in the early attempt at a curriculum guide for the common school by Comenius.

An issue facing curricularists is whether the curriculum is static or dynamic and if dynamic how should it be interpreted and managed. Dr. Miel mentioned that during the 50's she arrived at the following definition of curriculum -- "a changing assemblage of opportunities for educational experience." This definition connotes a fluid concept. This definition does not suggest that curriculum is the providing or listing of learning outcomes, or bits or even clusters of knowledge for later learning. Rather,

the definition implies the furnishing of opportunities for learning. It puts curricularists in the business of designing educational space -- of conceptualizing utopias in which students can optimize their learning regarding their world and themselves.

New Roles.

However we define curriculum, I believe the field will continue to confront controversies, not only about a definition, but about purposes and means of implementation. But, we will deal more effectively with these controversies if we see things completely. Dr. Miel stressed this. We must possess a macro-view -- not only of the present, but also of the future.

Dr. Miel shared her views, her experiences; she introduced those persons who influenced her thinking, and whom she influenced. But she did not mention that perhaps we need alter our conception of the school and its organization if we are to work effectively in the remainder of this century and in the next. If we are to involve students optimally, if we are to assume new roles, if we are to generate creative organizations of curricula, if we are to develop novel ways of grouping students, we will require novel educational spaces. Currently, our schools look as they did 50 years ago. We have only altered the color of the walls and the type of lighting fixtures. The "egg crate" school of Francis Parker still lives! Yet, we are asking persons working within that "standard" structure to create new curricula and manage it so that students derive optimal learning -- learning appropriate for functioning successfully in this and the next century.

If one of our problems is our lack of consensus as to a curriculum definition, another problem of equal note is our possession of too narrow a definition of school as a particular structure with a particular type of staffing.

In listening to Dr. Miel, one realizes that the field has grown. We currently do have a more sophisticated knowledge base that can assist us not only in viewing the curriculum field, but participating in it.

16.

Documentations.

1. Reactions to speeches should not be speeches. Also, notes for such reactions should not be read as polished articles. This reaction was prepared for the Professors of Curriculum meeting in Detroit, Michigan, 1979.

2. Bernice Wolfson, "A Phenomenological Perspective on Curriculum and Learning," in Alex Molnar and John Zahorik, editors, Curriculum Theory (Washington, D. C.: Association for Supervision and Development, 1977), pp. 81-89.

CHAPTER 2.

THE STATE OF THE CURRICULUM: FRILLS, FADS, AND ALTERNATIVES.

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Psychiatrists tell us that sometimes sanity is best served by simply denying startling, bizarre, or intensely depressing events. Recent curriculum trends -- and nothing, recently, has been trendier than curriculum -- have been so consistently unnerving that one almost feels compelled to declare most of what has happened lately in the field never to have occurred at all, and to turn renewed enthusiasm to the profession's favorite sport: debating the meaning of the term "curriculum."

I do not wish to leave the impression that recent developments in curriculum have been uniformly depressing -- though it sometimes seems that way. There have been (I believe) some encouraging signs, though not really of sufficient magnitude to generate optimism. This view appears to be shared by John Goodlad, who, in a recent article, wrote (p. 342):

"The generally accepted goal of improving our schools may be chimeric. This is not to say that school improvement is impossible. But it is to suggest that, given the circumstances surrounding schooling today and what is needed to effect improvement, we . . . may not be up to it. Indeed, given certain of these circumstances and conditions, our schools may deteriorate. . . . " (9)

Whether or not one believes this judgment to be sound does not depend so much on the facts as it does on how one views the facts. For example, the fact is that "career education" has achieved a reception of some consequence in the curriculum. Whether this datum is cause for celebration, despair, or indifference is really a matter of interpretation: How does career education look filtered through a particular theory of curriculum? As we are all well aware, a consensual verdict on career education not only is a long way from being in, it may never arrive.

This observation is not meant to suggest the neutrality of facts or equivalidity of values. It does explain, though, why I feel obliged to put my biases up front -- in fact, to use them as a context for a paper

that assesses the state of the curriculum. I hasten to add that I do not present these biases as warranted principles, but I do hope that they will figure prominently in your judgment of my remarks.

My first bias, then (to borrow from the French), is that the more the curriculum changes, the more it stays the same. I do not mean by this that the curriculum is absolutely static. Rather, that like the deepest ocean currents, it changes ever so slowly at the same time that the most turbulent activity characterizes the surface.

Curricular events of the past thirty years demonstrate this proposition nicely. At the same time that new math, linguistics, mini-courses, values clarification, black studies, competency-based education and other "innovations" produced (as Harry Broudy terms it) "a Babel of discussion and a chaos of practice," students' fundamental school of experience remained relatively stable. I should note, parenthetically, that curricular stability is not necessarily bad unless one considers change per se a virtue. Indeed, one shudders to think what the curriculum might be like today had all of the competing fads and innovations actually had a significant impact.

But is there any hard evidence to support the claim that, despite all of the curricular sound and fury, little real change has occurred? I think there is at least some. The National Science Foundation recently sponsored several studies intended to determine the status of science, mathematics, and social studies education after two decades of improvement efforts at the national, state, and local levels. These reports suggest that by and large, teachers of these subjects still heavily rely on textbooks as a basis of the curriculum, and that students still spend their time filling out workbooks, writing answers to questions at the end of the chapter, and participating in teacher-directed recitations.

Nor does the expenditure of large sums of money for innovation seem to have much effect. In a long term study of four major federal education programs designed to promote innovation and change, the Rand Corporation found that the "net return to federal investment was the adoption of many innovations, the successful implementation of few, and the long-run continuation of fewer." The Rand researchers concluded that their "findings cast serious doubt on the efficacy of providing seed money to promote educational reform." Not surprisingly, the popular press interpreted the Rand report as clear evidence that the $80 billion that the federal government has poured into the nation's school over the past twelve years has failed to bring about any significant improvement. Despite my bias toward the essential stability of the curriculum, I believe

that conclusion may be somewhat overdrawn.

While it seems clear that the curricular turmoil of the Sputnik age has caused some improvement in the content of the disciplines, and that the free-wheeling innovation of the Great Society era have produced some encouraging compensatory and interdisciplinary curricular wrinkles, by and large, today's version of the curriculum is remarkably similar to the one that prevailed in the early fifties: We have a fundamentally subject-centered design that develops minimum basic skills and a foundation of rudimentary information, but which tolerates students' drawing their most important school learnings by osmosis from other sources.

My second bias is that any valid assessment of the state of the curriculum must focus primarily on general education. It is general education -- both formal and informal -- that defines the quality of our collective lives. If we cannot tell whether our reactions to the same events will be similar, we are lost as a society. Even the cultural iconoclast Edgar Friedenberg knew this. Though he properly condemned mindless indoctrination, the propagation of common social attitudes and beliefs, and the teaching of Truth with a capital "T," he was still well aware that general education is the heart of the curriculum. In The Vanishing Adolescent he wrote (p. 75):

"The school exists fundamentally to provide the young people of a community . . . with a fairly tough and firmly fixed philosophical apparatus for making a certain kind of sense out of their lives, and communicating with other people who may be assumed to have a basically similar apparatus."

The proportion of the formal curriculum actually given over to general education is a virtual national scandal. English, for example, may be required of all students, but the subject varies so drastically from track to track and from class to class that precious few common learnings ensue. Even worse, however, is the fact that when general education does take place, its form is not the development of a common critical apparatus, but the crude indoctrination of officially sanctioned beliefs and attitudes. A recent examination of the treatment of the Vietnam War in 28 school texts demonstrates this proposition rather powerfully. The authors of the study (Griffen and Marciano, 1979) (10) find not only that the texts generally err as to historical fact, but that for the most part they merely record government statements of policy, motive, and events. For example, they teach that except for a few die-hard dissenters, the country was united; her leaders brave, steadfast, and true; and the issues

of the war clear-cut, involving no taint of American aggression or racism. The conclusion that formal general education is a curricular disaster area is probably not much of an exaggeration.

My third bias, related intimately to the general education one, is that no assessment of the curriculum can be taken seriously that does not include both form (or manifest) and hidden (or latent) aspects. We are of course well aware that a great deal has been made of the hidden curriculum in recent years, even to the extent of suggesting that it alone is the real curriculum, the formal one being somehow unreal, or at least inert. Such a view, I believe is too extreme. The formal curriculum, revisionists notwithstanding, has a significant (and even partly salutary) impact, and I shall have more to say about it later on.

Nevertheless, the hidden curriculum is crucial to consider because it appears to be the most formidable purveyor of general values in the school, teaching such virtues as getting along, competing (and winning at any cost), being affluent, and not the least important for the economy, buying as much as possible on credit. In this connection, it seems appropriate to note that each June our high schools graduate some three million voracious consumers; sad to say, an uncomfortably large number of them are also discrete racists, moderate sexists, avid sports fans, and blatant theists, who, by and large tend to regard moderation, postponement of gratification, and obligation to others as rather quaint Puritanical principles. Overall, one is inclined to agree with the hypothesis put forward by Michael Apple and Nancy King (1977, p. 354) (1) that by a process of direct and indirect indoctrination, the school "succeeds in reproducing a population that is roughly equivalent to the economic and social stratification in society."

Although one must readily concede that the young also acquire general values in many non-school settings, there seems to be embarrassingly ample evidence suggesting that the hidden curriculum is quite in tune with them, supporting and reenforcing the worst -- as well as the more admirable -- cultural norms.

How dark an assessment this is of the hidden curriculum depends on how one views its operation. Some neo-Marxist critics of education like to explain the hidden curriculum as a device deliberately engineered by the capitalist ruling class to serve its own interest by reproducing the social status quo. Such a view, I think, is too optimistic, because it suggests that the solution to the problem is simply the overthrow of the bad guys by the good guys. Although I concur with the neo-Marxists in both the existence and the nature of the hidden curriculum, I believe its source to be far more complex.

The evidence of modern psychology, social psychology, sociology, and anthropology suggests that not only in schools, but in all social arenas, latent agendas prevail, and actors play out their social roles governed by ideas that are largely unexamined, and by dispositions and values that are often totally unconscious. The villain of our hidden curriculum scenario is not the capitalist ruling class (although it is no doubt the villain of many other scenarios), but rather the uncritical knee-jerk response.

I should like to dwell on this notion a bit longer, because it is not only central to the operation of the hidden curriculum, but to the very conduct of human affairs. In her analysis of Adolph Eichmann, one of the principal instruments of the Holocaust, Hannah Arendt shows that evil is a function of impersonality of bureaucracy, of the unquestioned daily duty of basically decent men, who ask only to be rewarded for a job well done. Eichmann is not cast as a villain in the traditional sense at all; he is merely a commonplace actor uncritically fulfilling the requirements of the role set out for him by his environmentally conditioned Weltanschauung. This extraordinarily pervasive role of latent mental images is perhaps most frighteningly portrayed by Otto Klineberg in a book called The Human Dimension in International Relations. (12) This social psychologist shows how the course of world events -- even decisions to wage war -- is subject to the influence of latent assumptions and ideas residing in the minds of individual diplomats and heads of government. (The view that human behavior is governed largely by unconscious forces, I should note, does not obviate accountability for one's behavior; rather, it projects moral responsibility against the full ecological reality of one's existence.)

If Adolph Eichmann can be seen from this perspective, then surely teachers and administrators can. The source of the hidden curriculum is not a corps of capitalist lackies cynically carrying out the directives of their superiors; it is basically decent people becoming mindless petit-bourgeois functionaries. This notion suggests, then, that it is the function of education -- i. e., of liberal education -- progressively to free individuals from the mindlessness imposed upon them by their time and place in history.

Volumes have been written about the hidden curriculum, yet for all intents and purposes it remains for the most part hidden. Far more visible is the hidden curriculum's recent competitor -- values/moral/ civic education. Distress over the formidable impact of the hidden curriculum as well as concern for the salutary ethical development of the young have made values/ moral/civic education a much discussed curriculum

movement in recent years. Ironically, this fad has probably done more to reinforce the hidden curriculum than it has to illuminate it.

Like any other curriculum bandwagon, the meaning of values/moral/civic education is not entirely clear, there being such a variety of philosophies, theories, techniques, programs, and kits all vying to capitalize on the new fashion. For the four out of five adult Americans who, in a recent Gallup Poll, favored moral instruction in the school, it probably means doing more effectively what the hidden curriculum already is doing: indoctrinating the young into the articles of the American faith. For the American Bar Association it apparently means law related studies, presumably for the purpose of imbuing the young with more respect for, and obedience to the law.

In curriculum circles, Lawrence Kohlberg's efforts to teach "moral reasoning" have had a good deal of play. Professor Kohlberg asserts, and to some extent has demonstrated, that it is fruitless to try to get children at the most primitive stage of moral development to understand higher levels of ethical conduct. At the same time, he argues that children can be taught to move up one stage at a time in their levels of moral reasoning. Moral development, therefore, is a function of cognitive development.

But Professor Kohlberg's critics maintain that the link between moral reasoning and ethical behavior is weak. They argue that moral commitment and ethical behavior is achieved better with an "affective" curriculum, one that provides examples to emulate, role models to follow, or even profound emotive experiences. An example of an affective approach that became the subject of both a book and a television documentary, and that has since been recounted ad nauseum, is what I call "The Blue-eyed/Brown-eyed Discrimination Caper."

The procedure was developed by a third-grade teacher in Iowa who wanted to really teach her kids the effects of racial prejudice. She began by moving all of the blue-eyed pupils to the back of the room and explaining their inferiority (less clean, intelligent, civilized, and so on). Throughout the day in many explicit and indirect ways she favored the brown-eyed. After reversing the roles, the teacher had the children write how it felt to be discriminated against. The experience, reportedly, had a profound effect on the children.

As an individual who considers himself quite well acquainted with the principles of good nutrition and beneficial exercise, but who is at the same time unhealthfully overweight and out of condition, I am exceedingly

sympathetic toward Professor Kohlberg's critics. The link between understanding and commitment appears tenuous at best. At the same time, the evidence suggests that suffering discrimination has not, historically, prevented victims from returning the favor when they have achieved a dominant position. Affective experience teaches, it seems, but not always what we'd like taught. In any case, it would appear that we need something more sophisticated than either Kohlberg's system or the Blue-eyed/Brown-eyed technique if we are interested in proving a comprehensively educative experience.

Perhaps the most formidable effort to get the hidden curriculum out of the closet has been made by Sidney B. Simon and associates, whose "values clarification" kits have been bought by hundreds of schools. His curriculum utilizes such exercises as the following: "Write down twenty things you love to do." Pause. "Now that you have all made your lists, star the five things you love to do best of all." The idea, of course, is to help students to become aware of what they value -- not to instill particular attitudes -- and to help them to understand why they value what they do. There are no right or wrong answers, and the curriculum affirms the students' "right" to their values as long as they can give reasons for them.

Professor Simon's critics suggest that the main reason for the popularity of his technique is that it enables the public school, at a time when diverse constituencies are all demanding that <u>their</u> respective values prevail in the curriculum, to avoid choosing which values will be taught. One is prompted to ask, however, whether the moral neutrality of the values clarification package is possible in the first place. It seems clear that few teachers can really hide their views when such issues as sexual conduct, busing, abortion, and atheism arise. The hidden curriculum is bound to seep through when significant issues of value are at stake. Even if it <u>were</u> possible for teachers and the school to maintain a morally neutral posture (which, of course, it is not), the penetrating critic would certainly leap to question whether the school had any business teaching moral relativity as a value. Indeed, notwithstanding the fact that the neutrality of values clarification is largely mythical, its suggestion that one person's values are as good as another's is mischievous at best, and probably dangerous at worst. In this connection, it is not a little ironic to find so distinguished an observer as Harry Broudy expressing the view that relativity of moral standards has in fact become an American social value and that it is being taught directly and indirectly by the school.

I have dwelt at length on the hidden curriculum and the current fad for

values/moral/civic education because it seems to me that the values the curriculum teaches (and no less important, how it teaches them) are by far and away the most significant index of the state of the curriculum. Admirable as the intent of the recently developed values curricula have been, they have contributed little to the illumination of the hidden curriculum and virtually nothing to mitigating its effects. Indeed, realities such as lavish financial support for interscholastic athletics and the prevailing bases on which students receive their grades continue inevitably to influence young people's attitudes far more than current fads for values education.

The real problem, it seems to me, is not so much the "bad values" of the hidden curriculum; after all, the fair observer would certainly have to concede that the hidden curriculum (and the society) also supports a good many attractive ones: equality, generosity, freedom, and justice, to name a few. The real problem, it seems to me, is that the hidden curriculum, despite all of our verbiage, remains largely invisible. As I suggested earlier, the real villain is the uncritical, knee-jerk response. We will educate students and educate ourselves, not to the extent that we develop new programs and techniques and materials for teaching values, but by dealing with our daily school encounters on the basis of questions of value. Values, like communication, are central both to the quality of our collective existence and to our educational growth, and an uncritical teacher, however decent, who merely fulfills the role set out for him/her by the culture, is no less intolerable that a semiliterate one.

The solution to the problem of the hidden curriculum is almost certainly not values/moral/civic education in <u>any</u> of the forms in which it has lately emerged. Furthermore, to pursue that course will only trivialize what constitutes a serious curricular need. This is not to say that the work of such contributors as Professor Kohlberg is trivial or irrelevant. His reserach makes an invaluable contribution to our understanding of moral functioning. It <u>is</u> to say, however, that the notion that a course or unit in values education is any match for the power of the hidden curriculum is as naive as the Marxists' notion that the overthrow of the capitalist ruling class will bring about the millenium.

What is the alternative? Once again, my view is not optimistic, but not, I think, unrealistic, because it recognizes human limitations and the prodigious complexity and difficulty of liberal education. (I learned long ago, for example, that it would take much more than the right toothpaste and deodorant to make me attractive to the opposite sex.) But the possibility of movement toward a liberating curriculum is real, even

granting that, for the most part, the questioning, self- and social-critical teacher is a rare commodity in today's schools and universities. From the earliest colonial days, and especially since the mid-nineteen sixties, various elements of the society have confronted the conditions of life in America on moral grounds and have produced an abundance of ethical questions about it. To the extent that increasing numbers of teachers raise these value questions in their classes, then English, social studies, science, home economics, and other subjects will become sources of liberating educational experiences for students, and the "deep structure" of the hidden curriculum will not only be revealed, but undoubtedly altered as well.

It seems rather clear -- to me at any rate -- that the natural source of a movement for promoting the self- and social-critical questioning that is all of a piece with liberal education is our colleges of education, where small armies of teachers taking graduate work might themselves be confronted with important values questions on a regular basis. While a few professors of education these days are asking their graduate students to deal with the moral questions of curriculum and schooling, their voices are only faintly heard cries in the wilderness. The essentially moral nature of curriculum, alas, is generally eschewed in the Education Academy in favor of the scientific/technical approach, and more often than not it is the bandwagon bearing the most popular slogan that carries the day. It is possible, of course, that the hidden curriculum will be confronted and disclosed through the efforts of growing numbers of increasingly critical teachers, but again, I am not at all optimistic. Ironically, it seems that the very people who claim as their central professional concern the liberation of the mind are themselves unconscious captives of the current conventional wisdom.

I should like finally to consider the state of the curriculum within the context of another of my biases: namely, that the curriculum and the meanings that it conveys are best understood as a reflection of the evolving culture. In this connection, I think we are all aware that during the late forties and early fifties, the cold war generated a national Zeitgeist in which Americans saw themselves engaged in a sort of Darwinian struggle for survival with the Soviet Union. This national mood was largely responsible for the disciplines mania, a curricular movement designed to identify academic talent and to train a scientific/technical elite. Similarly the nineteen sixties saw the emergence of an era of national social consciousness which, it was presumed, would lead to The Greening of America, if not the Great Society. This age saw the rise of the so-called "humanistic" curriculum, designed to develop the individual potential of all the children, especially the poor and the disadvantaged.

The curriculum today, I believe, is being shaped by the events and cultural developments of the past decade. Richard Nixon's election in 1968 on a platform of law and order is probably the first significant indicator of the public's reaction against the liberal sixties and of the emergence of a neoconservative mood. Almost as if by design, events congenial to this mood have multiplied with the advance of the seventies. In 1971, inflation became so serious a national problem that the President was forced to order a ninety-day freeze on wages and prices. By 1972, polls were showing that antiwelfare sentiment and antipathy toward government initiatives on behalf of blacks were more strongly felt than concern about the Vietnam War. In 1973, that infamous war was terminated, but inflation continued, accompanied by food shortages, unemployment, and general economic recession. The OPEC oil embargo turned an energy crunch into a crisis, and the President's resignation in the wake of the Watergate scandal intensified public cynicism and contributed to a growing "take-care-of-number-one" mentality.

Evidence of today's neoconservative mood is abundant: ERA is in trouble; a national anti-abortion movement is flourishing; school busing to achieve desegregation is meeting stiffening resistance; gay rights legislation has been repealed; affirmative action programs are challenged as reverse discrimination; "big government" is under attack; and Proposition 13 has politicans with impeccable liberal credentials talking like Barry Goldwater. While these trends by no means signal a return to the Coolidge era, it seems clear that we <u>are</u> experiencing a period in which political disillusionment, economic decline, and cultural shift are dictating the conservative necessities of the times.

The effect of these events for education has been the generation of a virtual firestorm of popular school criticism. Newspapers and periodicals regularly feature articles with such titles as: "Study Shows Pupils 'Marginally Literate'"; "Education Skills Are Declining, But Work Gets Higher Grades"; and "Quality of Education Seen Declining." At least two widely read books -- Frank Armbruster's <u>Our Children's Crippled Future: How American Education Has Failed</u>, and Paul Copperman's <u>The Literacy Hoax</u> -- describe in the most lurid terms the collapse of academic standards and the disintegration of literacy in the public schools. Even television has discovered that a subject as dull as education, if it is packaged sensationally, can be sold to a prime time audience. Thus, CBS News titles its three-part special report on the schools, "Is Anyone Out There Learning?" and generates a furor of public response. The primary villain of most of these pieces, of course, is the permissive, liberal, incompetent education establishment.

As we all know, the schools have responded, as they have in previous eras, by scurrying about to give the public what it wants -- in this case a good dose of the basics. In previous periods, though, government response to perceived school deficiencies has been massive funding for programs in the area of need. Thus, during the Sputnik era we had NDEA to improve science and mathematics curricula, and during the Great Society era, ESEA to innovate, humanize, and redress social/educational injustice. Now, in a period of frugality and accountability, the seduction of federal dollars is replaced by the compulsion of legislative statute: No fewer than 36 states have already taken legislative or state board action on minimum competency requirements and at least six more are predicted to do so this year. It seems quite clear that minimum competency testing, even as legal challenges and operational difficulties are diluting its immediate and most direct impact, has already become one of the most influential curricular events of the decade. This is so, I believe, because the enactment of minimum competency legislation not only has lent credibility to the claim that a serious deficiency exists nationally in teaching the basic skills, but it has reinforced in the public mind the notion that minimum competency basics are properly the primary focus of the curriculum and what education is funadmentally all about.

A good many enlightening observations have been made about the meaning of the minimum competency testing fad, and I would like to share some of these with you now because they suggest an impact on the curriculum that, while subtle and oblique, may be more significant long term than is immediately apparent.

1. Minimum competency testing (known as MCT to the curricular jet set) will provide us with no new information, nor is it likely significantly to reduce the incidence of functional illiteracy. Widely administered standardized tests for years have been telling us who can and who cannot read and compute. In fact, as Joan Baratz (1978) has noted, it is the knowledge we have gained from regularly administered standardized tests that caused MCT to be mandated in the first place. In essence, a test is being used to solve a problem disclosed by another test.

2. In any given state or locality, minimum competency will be set at a level designed to produce "an acceptable failure rate" -- probably no more than two or three per cent of the school district's student population. I will atempt to show later that the political necessity of pegging minimum standards at this very low level is already having a deleterious impact on the total curriculum.

3. MCT will cost money, perhaps a lot of money, that more often than not will have to be provided out of very tight school budgets. Educational

Testing Service, McGraw-Hill, and other publishers of standardized tests already are competing intensively for a lion's share of this recently legislated lucrative market. Additionally, legal challenges, most likely to be made at the local level, are going to bring more lawyers into the schools. In fact, an official of the California State Department of Education recently advised school administrators dealing with minimum competency matters to "have an attorney at their sides at all times" (quoted in Neill, 1979) (13).

4. MCT shifts the responsibility for educational deprivation from the society to the victim. This orientation is not surprising, given the current cultural mood, but it does represent a major shift in public policy, not only in education, incidentally, but in the delivery of other social services as well. Heretofore, resources were provided to remedy educational deficiencies clearly unrelated to individual's effort or ability. Now, public responsibility is increasingly discharged through devices -- in this case, minimum competency testing -- designed to guarantee results. This recent shift from providing resources to demanding accountability is in part a result of disillusionment with the inconsequential results obtained from huge federal expenditures for education and other social services in the sixties.

5. MCT formalizes and aggravates the negative stigma borne by the children of poor and minority populations. The school experience even of those who eventually achieve a diploma very likely will be punctuated by failure on interim competency tests, retention, and required attendance in remedial classes. Indeed, it has even been suggested that success in achieving minimum standards is in itself stigmatizing in the sense that such standards are acceptable only for those in the lowest stratum of society. More on this notion of minimalism later.

Although some observers have expressed the view that MCT, like so many other curriculum fads, will not last, I believe that its residual influence will be substantial for the reason that it is consonant with extremely powerful long-term trends in American public school curriculum. I am referring, of course, to the factory production concept of education on which the scientific movement in curriculum is based. This tendency in American education, so well documented and analyzed by scholars such as Bode, Callahan, and Kliebard, needs no expanded treatment here. Suffice it to say that minimum competency testing, as a kind of quality control in an input-output process, does not represent a new idea in curriculum at all; rather it represents the legalization and increased standardization of an already well-entrenched system.

The aspect of MCT that is having the most far-reaching impact on the curriculum is its massive emphasis on minima. This emphasis is not new -- either to American education or to American social policy. As David Cohen and Walt Haney (1978) have argued, American social initiatives to promote "equality" have constituted in fact (although probably unconsciously) a policy designed only to produce decent minima while at the same time preserving, roughly, the existing social hierarchy. This process is evident in early nineteenth century efforts to achieve equality by providing universal free elementary education for all. By the end of the last quarter of the century, the goal was almost realized, and for those who earlier had been at the bottom of the heap, it might have represented an important step forward. But many changes had taken place in the meantime to stimulate a perceived need for additional education. Among these changes, one should not overlook the loss of advantage that the new rough equality represented to a growing middle class. It was during the late nineteenth century, therefore, that secondary education became the vehicle by which the middle class maintained its advantage at the same time that the nation preserved a "decent" minimum of elementary education for the masses. The sequel to this scenario is being played out today: Secondary education has become the new minimum, and middle class families are sending their children to college in record numbers.

It seems clear from the history of minimalism in American education that the achievement of minimum competency standards will by no means provide young people with an entrée to the good life in America. Indeed, preliminary longitudinal research sponsored by the National Center for Education Statistics strongly suggests that levels of achievement in reading and basic mathematics are almost totally irrelevant to unemployment and income levels among high school graduates (Eckland, 1978). (7) Nor should minimum competency achievement be interpreted as an index of any kind of educational adequacy. As Harry Broudy has suggested, it is absurd to maintain a K-12 school system to achieve minimal literacy when requiring it as a qualification for the driver's license would be a much cheaper and easier way to make it universal. The point is that minimal functional literacy as a central educational goal (and this, in effect, is what minimum competency legislation has made it) is not likely to produce a curriculum that will educate anybody.

Nevertheless, the effects of minimalism are already being felt in the school curriculum. Not only are we experiencing a constriction of school offerings in favor of the "basics" but instruction in the "basics" -- i.e., the three r's -- increasingly is being conducted on the lowest and most mechanical levels in order to insure widespread minimum performance on

standardized tests. Ironically, it is in teaching the elements of reading, writing, and computing that our schools have succeeded so admirably; their deficiency has been most notable at the more advanced levels of literacy, and this probably because of their already excessive emphasis on simplistic mechanics.

I am arguing that genuine functional literacy is achieved not from intensive instruction in the basics, but from substantial exposure to that broad range of knowledge and cognitive modes we call "the cultural heritage": literature, science, social science, and the like.

Because comprehension is at bottom a function of the mind's store of images, a student can take meaning from a page of print, for example, only in proportion to the experience that he brings to it. Consider the following sentence:

"The only difference between a man and a boy is the price of his toys."

Not more than one third-grader out of a hundred will have trouble "reading" that sentence or defining each and every word in it. Yet, how many will be able to say what it means? I have found, indeed, much to my dismay, that even a small number of students in my undergraduate classes cannot interpret that sentence.

Good teachers of English, science, social studies, and other subjects have always seen basic education in terms of developing students' response potential by increasing their store of images, and in this sense they have always been the most effective teachers of functional literacy skills. It seems crystal clear -- to me, at least -- that even minimal functional literacy involves far more than mechanical mastery of the three r's.

The back-to-basics fad currently sweeping the curriculum has already resulted in the creation of a spate of special remedial classes, where mainly poor and minority students are getting extensive exposure to simplistic, mechanical instruction in the basic skills. This instruction, I maintain, will guarantee that they remain at the lowest levels of literacy. Middle and lower middle class students are feeling the effect of the basics movement, too, as mechanical drill in reading, grammar, and mathematics occupies increasing amounts of time in their academic and prevocational courses. But children of the upper middle class, most of whom can easily meet minimum competency standards with little or even no help from the school, continue to take a course of study, increasingly rigorous to be sure, that supplies (as Apple has termed it) the "cultural capital" necessary not only for the uppermost levels of social/vocational

success, but for the greatest appreciation of the material, intellectual, and aesthetic goods of life. In view of these tendencies, it is not inconceivable that the back-to-basics fad, accompanied by reinforcing social/economic developments, could eventuate in a well-defined three-tiered curriculum system:

1. A curriculum of minimum functional literacy for the underclasses;

2. A more varied basic/academic/vocational curriculum for a middle and lower class population that would continue on to public, technical, community, and state colleges; and

3. An elite curriculum designed to prepare upper middle class students for top ranked state and private universities. This elite curriculum would be found mainly in the public schools of affluent suburbs and in quasi-private schools that will benefit from indirect support from public funds.

The tendency toward differentiated curricula for different classes of students is not, of course, a new development in the schools. Although a great deal has been made of the so-called comprehensive high school in America, we are all aware that effective tracking devices have always operated to keep all but a few underclass children out of the top college preparatory programs. This tendency is now having its effect on the intent and implementation of a significant piece of civil rights legislation --the Education for All Handicapped Children Act of 1975, also, known as Public Law 94-142, the "mainstreaming law." This law is just beginning to have an impact in the schools, although in some respects it is not precisely the impact that its well-intentioned supporters expected. While formerly segregated handicapped students are now being placed in the "least restrictive environment" for some portion of their school day, they generally are not being "mainstreamed" (if I may use the term) into the elite classes of the best students. Rather, they are being placed in the "mainstream" of the lowest level sections, where the least effective teachers often already are pressed beyond their capacity to provide a decent curriculum for working class students. The situation in a certain way is reminiscent of the infamous attempt to integrate the Boston schools by crossbusing underclass blacks from the Roxbury slum and underclass whites from the South Boston slum. Whatever else occurred, the ensuing turmoil diverted attention from the generally superior curricula maintained in the Brookline and Newton Centre schools.

It is of course too early to discern the major curricular effects of the Education for All Handicapped Children Act since it is in the initial stages

of implementation, but the foregoing observation on the direction that mainstreaming, in fact, seems to be taking, as well as the requirements of PL 94-142 regarding such items as procedures, evaluation, and -- not the least important for curriculum -- a written individualized education program (IEP) for every handicapped child, leads me to believe that researchers, professors of education, state department officials, workshop directors, consultants, evaluators, lawyers, and other assorted experts will be given a lot of new business financed with public money, while educational experience of students will change very little, and may even deteriorate.

Nor does it appear that the plethora of fads dominating current curriculum discourse is having any consequential effect -- much less a salutary one -- on students' experience, notwithstanding the overblown accounts one reads in professional journals of their significance and success. Preoccupation with such curriculum bandwagons as "Affective Education," "Death Education," "Values Clarification," "Mastery Learning," "Energy," "Peace," "Sex," and "Competency Based Education" may very well launch the enterprising educationist on a highly successful career, but the price paid is almost always diversion from the central concern of curriculum work.

The central issue of the curriculum as I have repeatedly maintained, is liberal general education, a tough, complex ideal that no amount of gimmickery can foster. It is a life-long quest that the schools can either stimulate or snuff out. It does not prepare students for a defined career as a member of a defined group, but for a whole life as an increasingly self-conscious, informed, reponsible member of human society. Its hallmark, to quote one Oxford professor, is its power to enable one to know when a person is talking rot.

The state of the curriculum as I perceive it is virtually light years away from approaching this ideal. Nor is what has happened lately in curriculum terribly encouraging. But this has been the story of civilization -- the long, slow march, the constant struggle against the multitiudes who seek security in "the way things are," and the charlatans, too, each with his panacea, if only we will believe. And because the curriculum is the fruit of civilization, this has been its story as well.

No, I am not optimistic that a breakthrough will occur, or that a revolution soon will save us. In fact, revolutions have a way of merely substituting one set of bliners for another. But just as small armies of courageous thinkers in thousands of little ways have made their contributions

to civilization's advance, small numbers of educators in hundreds of little ways are stimulating the big questions in the minds of those they touch. Utopian optimism, it seems to me, is no less foolish than social pessimism. What is called for is a sense of the real: We are, after all, smaller than we imagine, limited creatures in a prodigious world, and the result of our most massive effort is very likely to be all but imperceptible. But we keep trying, mostly because, being human, we have to.

As Abraham Heschel has noted, Hamlet was wrong when he said that the question is "To be, or not to be." We all want to be. The real question is how to be, and how not to be. As long as there are a few people in education who keep asking those questions, given enough time, the curriculum may muddle through.

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CHAPTER 2 (CONTINUED).

RESPONSE TO ROBERT S. ZAIS' "THE STATE OF THE CURRICULUM: FRILLS, FADS, AND ALTERNATIVES."

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My mind races. I need a computer to process the images coming my way this morning and those conjured up as a result of reading Professor Zais' paper. However, even if a computer were available for processing, I do not know who would compose the value base to direct the programming. It would have to be Professors of Curriculum and persons of the caliber of Professors Alice Miel and Robert Zais.

Let me share with you a couple of images as a means of conveying to you my appreciation of Professor Zais' artistry, that is, his assessment of the state of the curriculum field through his identification and analysis of frills, fads, and alternatives.

Zais' perceiving and mediating of external data and his own ideas and feelings evoke my memory of being introduced to the Visual Perception Laboratory at The Ohio State University by Professor Ross Mooney. One particular engagement in perceiving illuminated for me the dangers of our "either/or" propensities as we construct our perceptual worlds.

The particular experience was viewing two flat approximately eight-by-ten pieces of cardboard hanging on a wall, some ten feet apart. One of the pieces was a red devil and the other a yellow spiral with black curved lines. The devil was on the left side of the room and the spiral on the right. There was a light over each of the pieces, which could be turned on. Mooney invited us to observe and to respond. He lighted the spiral and spun it. The curved lines receded into the background, the image taking on a three-dimensional effect. After we experienced and described the receding, Mooney lighted the red devil. Can you guess what happened? Yes, the devil came toward us in the audience, projecting itself as three-dimensional. Our subsequent charge was to make the devil stand still. Once again Mooney spun the spiral. My strategy was to observe only the outer rim of the spiral, assuming that the extent of the outward projection of the devil was related to the extent of the inward recession

of the spiral back into the wall. Not so! After the spiral receded for the second time, Mooney again lighted the devil. Can you guess what happened? Yes, the devil came forward toward us. Mooney, not surprised, explained that the only person who ever managed to keep the devil in place on the second trial was a student who shut his eyes.

A last opportunity for keeping the devil in place was provided, along with hints for perceiving. Mooney urged us to keep an eye on both the devil and the spiral simultaneously. He said something like this:

"I cannot tell you exactly how to do this because perceiving is an individual process. You have to keep an eye on the devil while you are looking at the spiral. You have to be aware of its presence, even in the dark. The perceptual act may require sixty per cent attention to the devil and forty per cent to the spiral for some of you, and various other combinations for others."

This time I centered my being in order to have a fulchrum from which to move flexibly and focused my "intentionality" upon both the spiral and the place where I knew the devil to be. My eyes did a dance between the spiral and the devil. It worked! The devil did not dare to loom forward. As perceiver I was in control. (Professor Zais was in perfect control.)

Mooney explained that the overall process which we experienced demonstrates what happens when initially we overemphasize any one aspect of a system to the exclusion of others, for example, the child and not the curriculum, or learning and not the curriculum, or over-attention to the physical and the emotional to the neglect of the intellectual, or over-attention to the intellectual to the neglect of the aesthetic and the affective. The neglected dimension will loom forward like the devil as troublesome.

There is not time to share with you Mooney's full discussion of the perceptual process in relation to this incident. My summary is that the person usually decides from some four strategies in confronting a problem: (A) to shut one's eyes and ignore, (B) to superficially confront only a portion of the problem, (C) to ask someone else for a solution, (D) to engage in full encounter, tolerating ambiguity and reconciling opposites, projecting alternatives, and searching for broader, more comprehensive answers.

It is obvious that Professor Zais engaged in the latter form of decision-making as he addressed the problem of assessing the curriculum field, the subject of his paper. And, incidentally, he had more than one devil with which to deal.

Let me share with you a last image to support the Mooney experience and my impression of Professor Zais' thought processes involved in his paper. The image is one suggested by Theodosius Dobzhansky in his 1964 work, Mankind Evolving, with regard to the craving of the human mind for either/or categories as a very powerful force, in this instance with regard to heredity and environment. To dichotomize is one way to clarify an argument, but "truth" may have to be found by examining both ends of a contradiction. Those who wish either/or answers attend only one end of the continuum. It takes opposites for a polyphonic line of thought to emerge. Creative solutions are found through attention to the full continuum.

Dobzhansky would argue that we address the important questions with regard to human living, to genetic and environmental concerns, with interdisciplinary approaches. Through the examination of seemingly opposite points of view, those who can tolerate ambiguity and sustain "on-going tentativeness," (Longstreet, 1978) (2) may, out of the tension generated, derive the energy to arrive at creative solutions. This, of course, is difficult to do. Professor Zais, both in his curriculum text and in this address, has demonstrated these qualities.

I concur with Professor Zais' general discouragement with recent curriculum trends and appreciate his temptation to act as though some of these had never happened. He raises the question as to whether or not school improvement is possible, given the circumstances surrounding the school today and what is needed to effect improvement. He and Goodlad suggest that we may not be up to it.

A reason to be optimistic with regard to improvement, more optimistic than Zais, is the hope that some will be motivated by the view of humankind as presented by Zais in Curriculum: Principles and Foundations (Zais, 1976) (5). His synoptic view of the person in which he attempts a portrait of human nature,suggesting directions that may be taken in order to develop characteristically human potentials, is a value orientation that should be set forth prominently as an alternative to those who are choosing. Zais' treatment of curriculum, which encompasses a view of humankind from rationale to reality, is comprehensive, holistic, interdisciplinary, grounded in history, heuristic, and challenging. It is difficult for me to talk about school improvement without a general framework and value orientation such as the one provided by Zais. This is the missing piece required for the full power of this paper.

If the state of the curriculum field is discouraging in terms of the trends, frills, and fads as discussed by Zais, if these do indeed describe the circumstances surround schooling, the question for us as Professors

of Curriculum is not simply "Are we up to it?" with the focus on what is, but rather "Are we up to it?" with a focus on a synoptic view of the person and a rationale for education of the variety offered by Zais in his 1976 work.

It would be a sad state of affairs if school improvement were to mean more of the same, inclusive of the "uncritical knee-jerk response." If this is all that we can expect, there is reason to be pessimistic. What keeps my optimism up is the hope offered by persons like Zais who are willing to state boldly that the real question is "How to be?" or "How do we make a world?" (MacDonald, 1977) (3). I am grateful to Zais for his cogent assessment of fads, frills, and alternatives, with strengths granted and weaknesses revealed, accompanied by his own insightful assertions.

I would choose to be "up to it" with regard to school improvement if the very real question were viewed as whether or not schools as they are, can or will provide curricula that enable all persons to develop their human potentials, not as directed by the uncritical knee-jerk response, but by fuller powers of consciousness. If the answer for schools is "no" or "probably not," then my question is "Why not?" What particular circumstances need to be changed? What political strategies need to be employed? What linkages are needed so that the obligation for education as liberation can be shared with other institutions in the community?

Generally I share Professor Zais' biases, his documentation and analysis of these. However, I am not so concerned over the hidden curriculum's recent competitors -- values/moral/civic education as exemplified by Kohlberg and Simon. Zais is thorough in his assessment of these phenomena. His statement suggesting that we need something "more sophisticated than Kohlberg's system or the Blue-eyed/Brown-eyed technique if we are interested in providing a comprehensively educative experience" has great appeal for me. Is this a place for Zais' synoptic view of the person? Is it possible that, for the moment, it may be better to put aside the concerns for contenders of the hidden curriculum and concentrate on this more powerful rationale for the formal curriculum? If we believe in curriculum as a field of importance, why do we refrain from more direct confrontation with inadequate views and practices with regard to the formal curriculum, choosing the values we prize and acting accordingly? In Zais' words, ". . . the values the Curriculum teaches (and no less important, how it teaches them) are by far and away the most significant index of the state of the curriculum." If we attend the formal curriculum more mindfully and sensitively, perhaps

the "bad values" of the hidden curriculum will subside.

It is my earnest desire to hear Professor Zais explicate the curriculum as suggested in the quotation above and as treated in his 1976 work. It would seem that Zais in his concern for the plethora of fads dominating the curriculum scene would heed his own warning that the price we pay for preoccupation with bandwagons is "almost always diversion from the central concerns of curriculum work." Since my appetite was whetted by his 1976 treatment of these central concerns, I was eager to relate these more closely to the topic of this paper and to share with this audience his freshly generated insights.

I harken when he states that the central issue of the curriculum is "liberal general education, a tough complex ideal that no amount of gimmickery can foster." Yes, I agree that a liberal education can be a life-long quest that schools can "either stimulate or snuff out." One of my strong biases is that schooling is not to prepare the student for a definite career but for "a whole life as an increasingly self-conscious informed member of society." Indeed, "its hallmark is to enable one to know when a person is talking rot."

Now let me conclude with questions and propositions about liberal, general, and common education which were stimulated by Zais' paper:

1. Is a liberal/general education not meaningless outside of a value orientation?

2. What does it mean to liberate?

3. Should cultural heritage include the emerging present and the future as well as the past?

4. Should cultural heritage include the experience of persons as well as the disciplines of knowledge?

5. How do we differentiate liberal, general, and common education?

6. How are these concepts related to our schools, K - 12, as well as vocational and university levels? What of junior colleges?

7. What do career education, vocational education, accountability mean when clearly defined without consideration for liberal, general, or common education?

8. Should we examine these concepts in historical perspective? What

are basic meanings? Who received what education for what reasons and under what circumstances? What were the known consequences? To what extent do the answers vary from culture to culture? Who was denied a liberating education? For what reasons? What were the known consequences?

9. To what extent have meanings been influenced by: (a) the persistent human problems and the necessity for dealing with them, (b) the consciousness of one humanity and a global world, (c) ecological perspectives, (d) access to technology, (e) the current status of knowledge generally -- new knowledge in the human and physical sciences as well as the humanities and the arts?

10. If we find that we do not wish to provide a liberal education in the sense of an education that liberates, for everyone, may we not have to confront the various publics with the significance of their assumptions and choices? When we do this, should, we not be prepared to provide data on consequences when persons have been denied access to liberation, to the degree that we can?

11. What are the objections to liberal and general education? What do the advocates of special education fear? Who else is afraid? Why? How do we answer their arguments?

12. What are the cutting edges of the disciplines today, e. g., in medicine, physics, psychology, computer sciences, not necessarily viewed as cultural heritage in the same way as are the humanities and the arts, that should be incorporated into liberal, general, and common education? Are there not elements of the liberal in the technical and the technical in the liberal that need to be examined closely as we rethink liberal, general, and common education at all levels?

13. Can we not rethink our usual managerial, quasi-scientific interpretation of systems theory to include living systems, biological-ecological systems, as we conceive and effect education to liberate more people?

14. Can we keep in mind the reality of individuation (Whitehead, 1929) (4) while we think in systems?

We cannot address any of the above questions alone. The task has to be accomplished by groups representative of the community led by those who have a vision of what may be.

If we are going to talk about liberation, we must bring definition and

illumination to meanings of: learner, teacher, nature of goals, encounter, evalution, the substance of curriculum. We must do this in conventional school settings, in settings for lifelong education, in settings outside of the traditional classroom, as well as in professional schools, colleges of education, and departments of curriculum and instruction. Further, we have to acknowledge that there is no one way of structuring an education that liberates. Great effort will be required in bringing our expertise as curriculum theorists and curriculum designers to the structuring of alternative forms of liberating education. The search is always for a better world, knowing that it will never be perfect. Our best efforts may be inadquate.

Zais is not optimistic that a breakthrough will occur. He is skeptical about Utopian optimism, as he should be. He speaks of the long slow march of civilization. All of this may be true, but we cannot afford pessimism. We have to be optimistic even though there may be little hope. Sure we are smaller than we imagine. Then let us celebrate our smallness in relationship to the universe. Yes, Hamlet was wrong. We do all want to be. The real question is "How to be" -- "How to make a world where persons can be free." Those who perceive the question must act to liberate.

To speak of liberation outside the meaning of liberal education is to lose our cultural heritage, our history. To speak of liberal education outside human needs and aspirations is to lose our humanity. I am grateful to Professor Zais for mediating his scholarly grasp of foundational areas and his critical appraisal of the ephemeral. This contribution has enhanced my understanding of liberating education and pushed me toward defining the "basics" of liberation in relationship to curriculum, a challenge which I shall attend. His carefully deliberated analysis of the generally conservative mood of our society today shall assist me immeasurably. I am certain all of us are grateful for engagement in a presentation which approached the quality of an art form.

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CHAPTER 2 (CONTINUED).

A REACTION TO "THE STATE OF THE CURRICULUM: FRILLS, FADS, AND ALTERNATIVES," BY ROBERT S. ZAIS.

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What a remarkable field is Curriculum. Remarkable in that it seems to have responsibility for translating theory, or in many cases, rhetoric, into practice. And it is the pressure for translation that seems never-ending. Whether it be education for "life adjustment," for "disciplined inquiry," for "careers," or for "minimum competencies," just to pick a few, we immediately are asked to turn these ideas into classroom activity. Yet simply reacting to these pressures, from wherever they originate, much like a Skinnerian pigeon, is hardly an image that curricularists find nurturing. "Judgements," we tell each other, "must be made on these ideas." "Are they possible?" "Are they necessary?" "Are they practical?" "Are they ethical?" We should like to have the time to answer these questions, and others, prior to implementing curricular reforms, but the time isn't always available. In this regard we are lucky to have had Professor Zais take his time to publicly try and answer some of these questions in relation to the current state of the curriculum field. Unlike those who would simply share with us their conclusions, Dr. Zais has also revealed the way in which he drew them. A way, if you will, informed by a set of assumptions about education and schooling, in the best sense of the word, informed by a set of "biases." I should add at this point that this set of biases makes this respondent's job all the more difficult because they are generally assumptions about curriculum with which he agrees.

Let's consider some of these biases. The first identifies the seeming intransigence of the "formal" quality of schooling. "The more curriculum changes," he tells us, "the more it stays the same." Although we have seen alternatives to the consistency of teacher directed lessons based in textbooks, the majority of classrooms do seem typified by didactic exposition. If I may paraphrase Arno Bellack's research, "Teachers sure do talk a lot." To this quantitative and qualitative analysis could be added Barbara Finkelstein's study of schooling in nineteenth century America or Phil Jackson's more recent analysis of classroom life. We

We seemingly need to search far and wide for alternatives to this apparent behavioral "rule." One might wonder if the teachers in the thirty schools of the eight-year study behaved differently toward their students if early CORE classrooms were teacher dominated. While I agree that things appear to remain the same, the question does arise, "Why is this so?" As we shall see, that answer is not completely illuminated due in part to the second of Professor Zais' biases, "Any valid assessment of the curriculum must focus primarily on general education." While I agree with Professor Zais as to the importance of general or liberal education, it is an <u>insufficient</u>, albeit necessary assessment tool. Further, it suffers at this point, from the strengths/limitations of most ceremonial slogans. Some of the most potent assessments of the curriculum today seem not to take general education as their foil but rather notions relating to social, economic, or political issues. (Perhaps Zais would like to respond that this, in itself, is a "fad" going back to the work of Scott Nearing and George Counts.) This is not to say Professor Zais does not recognize these issues. He does, yet they do not become "biases" for him. He is correct that, "the proportion of the formal curriculum given over to general education is a . . . national scandal . . . " And again right in noting that even when it does take place, it is not the development of a "common critical apparatus," but of a "crude indoctrination of officially sanctioned beliefs and attitudes." The current increase in JROTC units in American high schools certainly underscores the commitment to indoctrination, (but not to general education). Here Dr. Zais' bias has the power to <u>reveal</u> important dimensions of the curriculum but of less assistance to <u>explanation</u>. It does not tell us why textbooks misrepresent the Vietnam War; <u>why</u> they misrepresent labor history (if they cover it at all). Perhaps in aiding us in the eternal curriculum question of, "What should we teach?" Dr. Zais should recognize the inherently <u>political</u> nature of the process and add this to his bias. (In fact the paper suggests he does recognize this issue and we will return to how it is dealt with later in this response.)

Dr. Zais also charges that, "no assessment of the curriculum can be taken seriously that does not include both its formal and informal aspects." His third bias. Here again, this respondent agrees thoroughly. Further, the choice of the Apple and King article as a study of hidden curriculum from a neo-Marxists perspective is a good one. Good because it rejects the black box assumptions of correspondence theorists such as Bowles and Gintis. That is, for Bowles and Gintis there is a correspondence between what the schools produce and the nature of society. How the schools do this is a mystery, hidden, if you will, in a black box. Apple and King, on the other hand (for all the problems their

analysis has) offer a left of center critique of correspondence theory and attempt to articulate how schools succeed in "reproducing a population . . . roughly equivalent to the economic and social stratification in society." They appear to be neo-Marxists who recognize, as does Professor Zais, the complexity of the sources of the hidden curriculum. Their analysis is helpful in that it does not attempt to dissolve curriculum in the "universal solvent" of economic determinism. Surely there are vulgar forms of most views. Just as there are vulgar behaviorists there are vulgar Marxists. It you will permit an argument by analogy, the rejection of Jim Popham's version of behaviorism should not lead to a necessary rejection of the behaviorism of Gilbert Ryle. So too, can we differentiate between the work of Apple and King on the one hand, and that of Bowles and Gintis on the other.

Given the importance placed on the hidden curriculum, there is an issue in Zais' analysis with which I should like to take exception. It is in the unnecessary emphasis placed upon one factor in the differentiation between what we might call the actor and the context. Specifically we are offered, in his paper, a differentiation between unexamined roles distributed by a particular set of social, economic or ideological interests and an individual's "uncritical" adaptive response to them. In the context of the hidden curriculum, the listener is informed, the villain is the "knee-jerk response." I believe there are a number of problems with this line of reasoning. Initially, removing the context from close scrutiny appears an error. Let us briefly explore this issue by considering the example presented to us, that of Adolf Eichmann. That Eichmann was a common man who became a monster is clear. Professor Zais interprets Arendt on this point and notes that Eichmann became so by uncritically following orders, by "fulfilling the requirements set out for him by his environmentally conditioned weltanschauung." Yet Arendt does not ignore the monstrousness that was National Socialism. She does not ignore, if you will, the context. Yes, Eichmann did become a monster by "uncritically fulfilling the requirements of the role set out for him," but it was a role prescribed by a monstrous ideology. It is necessary to confront this ideology, this context. In a more current example we know that the multi-national corporation, Nestle, is selling formula to third world mothers with the consequence that their children are literally starving. The point of this deathly calculus is that to focus only upon the responsive behavior of the mothers is necessary but insufficient. The multinational corporation, as context, must be considered as well.

There is also a problem with the meaning of the term villain as it is used in the hidden curriculum example and implied in the Eichmann

example. I should like to suggest that the effect here is to once again take our attention from the context. Recalling that Dr. Zais' point is that uncritical responsiveness is the villain let me offer a third case. Assume a bureaucratically organized religious order that wishes its clergy to do good works. Further assume a member of the order uncritically responds to these demands and devotes his/her life to a colony of lepers. By the definition of villain offered in Dr. Zais' paper we should not be able to differentiate between the clergy and Eichmann. This is due in part to the bias that places undue emphasis upon the actor's responsiveness. It is a potentially dangerous bias. There are after all conscious and unconscious actors as well as benign and malignant contexts. Clarity in our discussions of hidden curriculum must include both actor and context. Villains, if there be any, will be identified only after such a two-part analysis. In choosing not to make such a structural analysis we find again a depoliticizing of the argument and it is neither functional to the curriculum worker nor to the student.

Now I think I could more easily agree with Dr. Zais' next point, "that a liberal education will progressively free individuals from the mindlessness imposed upon them by their time and place in history," if he would clarify the slogan. As it stands I am not as sanguine as he in this regard. If he is proposing that Eichmann would have been different with a liberal education I would disagree on the grounds of lack of

It is similar reasons that I am not sanguine that the small armies of teachers prepared to ask significant questions in their classes will either develop or deliver a liberal education of consequence. Sadly the "deep structure" of the curriculum, at least in terms of student rights, has been revealed. The schools, in many places, can restrict dress, hairlength, and the distribution of nonschool sponsored printed materials. Most recently schools have also been told that the beating of children in no way offends the protections of the Eighth Ammendment. If one combines this recent Court decision (Ingraham vs. Wright) with Dr. Zais' analysis of the minimum competency movement one can see a move toward national child abuse sponsored by the school.

While there appear to be some difficulties in the analysis of the hidden curriculum in Dr. Zais' paper, his view of the limitations of values clarification games is powerfully on target. Indeed, the tacit message of values clarification does seem to be, "all values are equal, just choose the one(s) you like." I for one, am haunted by a vision of a class supervised by an affectively supportive teacher, whose

students include a child inmate of the Terezin Concentration Camp and one of the camp's keepers. To assume their values as equally worthy in a values clarification game would take a moral imbecile. Professor Zais is correct then, when he says, "notwithstanding the fact that the neutrality of values is largely mythical; its suggestion that one person's value is as good as another's is mischievous at best, and probably dangerous at worst."

It seems clear that self-conscious values education is a fad whose time has come, and has gone. (In Maryland, for example, it is illegal to teach values or play values clarification games.) Yet values education does appear to return through the minimum competency movement that Zais correctly critiques as it expresses a rather conservative political consciousness. To return again to Maryland for further examples, the State has developed a consensual model to identify the minimum competencies of our high school graduates. Selected populations are sent questionnaires (24 items) and are asked to respond on a six point scale from strongly agree to strongly disagree. One item from the questionnaires reads as follows: "Competent people can: Manifest appropriate heterosexual behavior." While an extreme case, it does highlight the ideological issue and raises questions about student rights to privacy. The item has been discarded I am told, but the issues remain. In many ways, as Herb Kliebard has pointed out, our current fads are merely a return to the days of the scientific management of Kingsley, Bobbitt, and Charters. And the application of scientific management to schooling and the curriculum is hardly value free. The concern after all, for the control of behaviorly stated terminal behaviors of a subordinate group by an ordinate group seems to speak more to domination than liberation. And it is an education that will "liberate" (in the best sense of the term) that is Professor Zais' concern in this paper. Whether general or liberal education, as it has been presented, will be the answer is yet to be determined. But his recognition and analysis of current curricular trends that are retrogressive, is very necessary and helpful.

CHAPTER 3.

LIFELONG LEARNING: SIGNIFICANCE FOR CURRICULUM DEVELOPMENT.

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In this brief presentation I can do little more than explore the general, surface significance of lifelong learning for curriculum development. For a fuller consideration (by no means complete) I would refer you to the forthcoming 1979 ASCD Yearbook, Lifelong Learning: A Human Agenda.

Lifelong learning is not a new idea. It happens to have been popularized within the past five or ten years by the attention given it through UNESCO and adult education. Because of this fairly modern genesis and support, lifelong learning has remained outside or at best tangential to public school considerations. But it is not a concept that can be permitted to remain outside the mainstream. It is on the one hand a very simple notion that humans learn from birth to death, that we must either learn or die to borrow an idea from James A. Weber. (1) But on the other hand, lifelong learning is a complex concept, not reducible to a single model for curriculum development. The present reality of lifelong learning is that of an area being addressed by adult education in a restricted and proprietary way and at the same time an area which covers the whole spectrum of learning opportunities available and desirable for all of mankind. However, it is largely ignored by the total educational fraternity.

Lifelong learning is a process involving individual as well as societal choices with regard to content, mode, and setting for learning. It takes place through a variety of experiences and activities, requires different resources and material for differing goals and is evaluated in diverse ways for a variety of reasons. The vision of lifelong learning is not unlike the ideal Greek culture Werner Jaeger called paideia. Lewis Mumford captured the vitality and distinctions of this ideal succinctly in his book, The Transformations of Man.

"Paideia is education looked upon as a lifelong transformation of the human personality, in which every aspect of life plays a part. Unlike education in the traditional sense, paideia does not limit itself to the conscious learning process, or to introducing the young into the social heritage of the community. Paideia is rather the task of giving form to the act of

living itself; treating every occasion of life as a means of self-fabrication, and as a larger process consummation and realization. Paideia is not merely learning; it seeks to form." (2)

Curriculum leaders must invest themselves in consideration of the extent to which the ideal of paideia can be made a part of personal and societal vision. It is at one with the American dream of a learning society. Learning must be seen as the key to improvement in the quality of life, the integration of the individual into a meaningful wholeness and an affirmation of the continuity of the learning process.

If on the basis of this brief argument, we might agree that lifelong learning is an area of concern demanding some response from curriculum developers it remains to explore what that response should be. When I look on efforts to date to come to terms with the concept of lifelong learning I am struck by the diversity of the efforts and their piecemeal nature. Even so, it may be helpful to characterize past efforts in terms of two styles of operation or emphasis -- the one utopian, the other reformation.

The utopian approach is future oriented and aims for ideals; often those functioning from this perspective are oriented toward social change and are impatient with the slow evolutionary process. Strong leaders with a few dedicated cadres spreading the word and creating new models for the coming age represent the prophetic tradition of the utopian style. Those who look to the future may have little common ground, tending to take the ambiguities of the present situation as a basis for projecting alternatives. But even with the diversity, a common disposition exists within the utopian style.

The reformation style is less apt to be alienated from the existing structures and better able to maintain communication with educational institutions and tradition-bound personnel. This is achieved through a willingness to accept the present situation and to strive to remove the ambiguity and uncertainty of conditions. While neither style of operation is wholly satisfactory, each has elements which commend it.

The Utopian Approach.

America has always been a fertile setting for utopian thought and action; indeed, we live in a period of renewed interest in utopianism. On the one hand the work of the futurists such as Fuller, Gabor, Kahn, Soleri, and Platt hold up for educators visions of alternative futures which challenge

us to reconsider our traditional curricular responses to the age old question of "What to teach?" To be sure, each has his own particular perspective. But, they all start from "a counter-stance to the present and reach out for radically different principles and patterns of human action." (3) While attempting a more measured, scientific approach to development of future planning than the literary or prophetic utopians of the past, the futurist dreamers take a broad view of history and society and place a primary emphasis on reflection.

Another type of utopianism is represented by a group of educational critics active in the 1960's such as Holt, Kohl, Herndon, and Kozol. They hit education like a burst of meteors, flashing briefly across the sky, but soon consumed in the heavy atmosphere of local educational policy and institutional inertia. But the resultant interest in alternatives and options to traditional educational patterns are reminders of the continuing dream. These educational utopians have been influential stimulators of educational practice, reflecting one effort to realize the self-fabrication of paideia.

But utopianism by itself is an insufficient approach of lifelong learning. I may suffer from too little contact with reality or lack of commitment and identification with the goals of the community. On the other hand, the golden dream may be grounded in another extreme -- dogmatism, tyranny and the idolatrous personalism of Jonestown. Still other efforts may be found more dystopian than utopian in their purposes and world view. But notwithstanding the drawbacks of particular efforts, the utopian style has made a contribution of value in challenging us to extraordinary visions and dreams. Like the Old Testament prophets who were seen as misfits in their societies, their messages continue to speak across the gaps of culture and time. They highlight the need for personal commitment to personal visions and to communal visions as well.

The Reformation Approach.

The reformation approach arises from leadership within the educational establishment, follows the industrial model, and is grounded in the hope that if we just do better what we are already doing we can extend our present enterprises so as to meet the needs of a learning society. Doing better in large measure means maintaining present opportunities by organizing differently to improve access. The basic assumption underlying the efforts herein characterized as the reformation approach is that existing institutions will maintain their present goals and many of their roles, but

roles will be expanded to interface with the increased demand for their services or newly emerging nontraditional programs. In the main, while recognizing the need for an expansion of the arena of education and learning opportunities beyond the confines of existing educational institutions, the response is incremental and centered around existing institutions.

Educators at all levels have seen in lifelong learning an opportunity to fill empty classroom, develop markets, and serve a population of increasingly senior citizens. To date, efforts to develop models for lifelong learning have addressed themselves to aspects of the problem, either while modifying the curriculum content or accepting existing content and suggesting modifications of the organization.

Two examples of such efforts are the Life Coping Skills Model developed by Winthrop Adkins which bears a strong resemblance to the Persistent Life Situation Model of Stratemeyer, et al, and the Life Involvement Model of Kapfer, Kapfer and Woodruff. As the name of the latter model suggests, the emphasis is on decision making and decision executing behaviors, but the model is limited to functioning within the structures, fails to recognize the legitimacy of alternative learning styles, and omits consideration of pre-school, post school, and school-external learning activities. The most inclusive effort at modeling lifelong learning has been undertaken by Harold Shane. (4) He has endeavored to incorporate the thinking of utopian futurists within the existing educational structures from a reformist rather than revolutionary perspective. He calls his model the Seamless Curriculum. It incorporates the formal education structure for ages two through the remainder of life and a "real world" para-curriculum which has special significance for secondary and post secondary educational institutions. The school is viewed as the broker for paracurriculum activities and as a credentialing agency, providing formal recognition for learning achieved outside the regular school structure. But for all the insights in the Shane model there is a sense of new wine in old wineskins. One misses a comprehensive rationale for all of lifelong learning and for all learners. The arena is limited to existing structures and programs, with control residing in the institutions. The many nonformal and informal learning activities needed by all learners and frequently used by the public outside formal institutions are omitted.

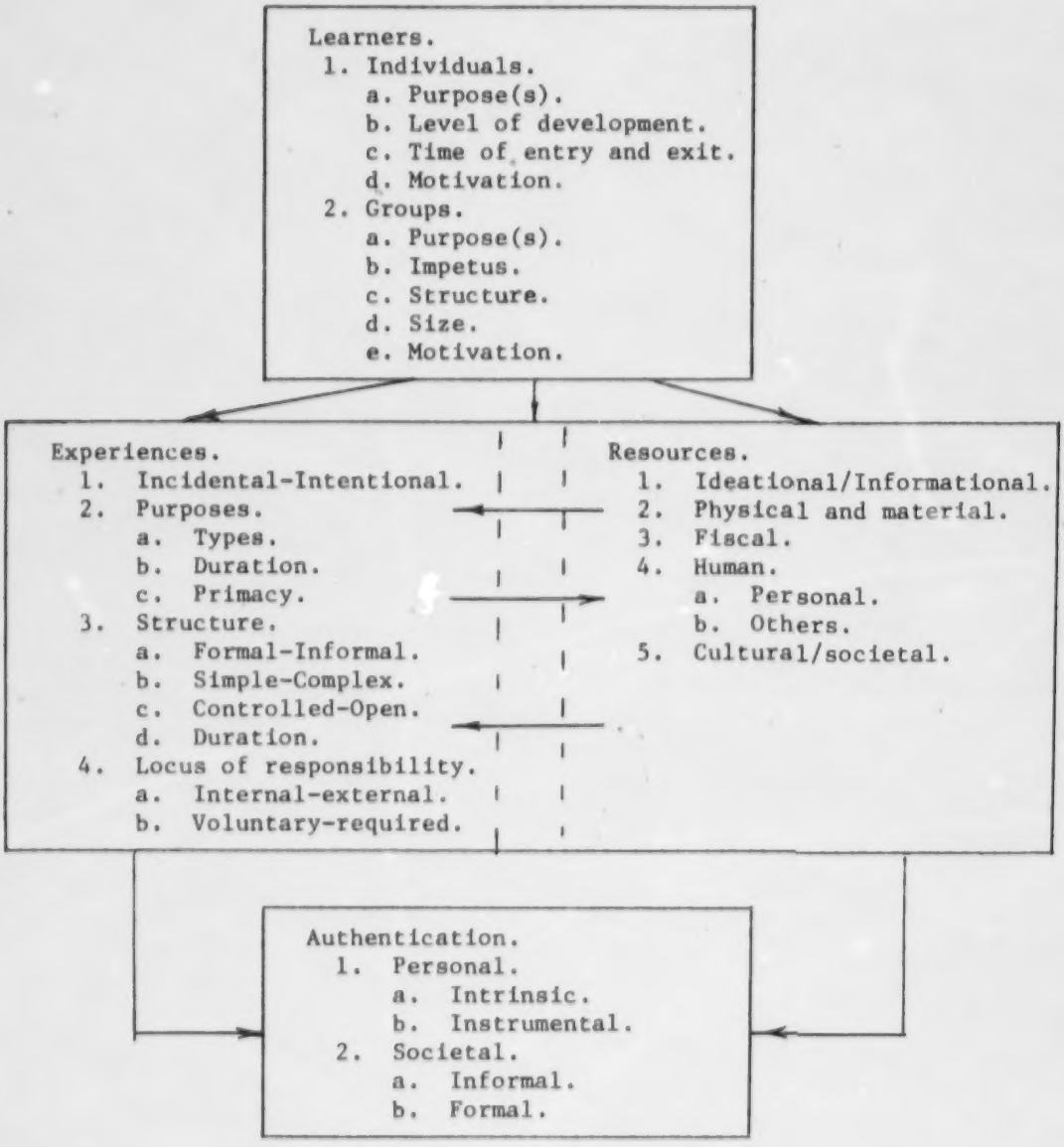
Shane's main contributions to the lifelong learning literature are his identification of the paracurriculum, his suggestion that it be recognized as a vital part of each person's learning and that it be intentionally incorporated in one's lifelong learning. Unfortunately,

short of the potential of the idea of the paracurriculum which extends beyond those points which have direct relevance to formal learning opportunities. His failure on this point is similar to the general insufficiency of reformation efforts which end up modifying instructional approaches, time requirements, residency, evaluation procedures, and admission criteria, but continue to aim for publicly verifiable authentication in the form of high school certificates or college or university degrees. They are important components of any lifelong learning approach but not in themselves sufficient modification for support of a comprehensive model.

A Comprehensive Approach.

What I have characterized as utopian and reformation approaches to lifelong learning have been indeed deficient in and of themselves. What is called for is a more comprehensive approach which will provide new focus -- one which will develop, maintain, and nurture intentional learning by individuals and the corporate national body. We must strive to overcome the attitudes of drudgery and ennui toward learning that pervade the bulk of society. Our present condition is in no small part the result of the widespread acceptance of learning as synonymous with education and of education as the private estate of an establishment supported by societal compulsion. Two goals of the comprehensive approach are the realization of greater opportunity for internal control of one's learning and the expansion of the incidental and common claims made upon existing formal and informal systems. The ideal of a learning society cannot be realized without an increase in the level of purposive personal and group learning. A first step is to recognize the complexity and personalness of the learning act. Only then can we identify points at which intervention -- personal and societal -- will be efficacious.

Figure 1. Major Components in Lifelong Learning.



While all learning requires (a) learners, (b) experiences, (c) resources, and (d) authentication, lifelong learning requires the same components but in extended more complex relationships than present in a single act of learning. Learners whether in groups or as individuals use a great variety of resources in even more diverse experiences to achieve goals of varying merit. In turn authentication is awarded or sought by the learner and others in a never-ending process. It is important to bear in mind that traditional schooling and all existing forms of learning fit within the components suggested. However, no existing system of conceptualization has addressed the problems inherent in attending to the potential for humankind in efforts to broaden opportunities for all levels of society

Learners come in all sizes, ages, shapes, circumstances of birth and native endowment. Of special importance in meeting this diversity is recognition that participants should be involved actively in the process of realizing their own potential, of becoming self-directed, supporting, and initiating individuals who are highly motivated and persistent, who are sensitive to relationships with others, and who are able to use group and private opportunities wisely in pursuit of desirable personal and societal goals. While not suggesting that incidental learning can be planned, individuals must be prepared to be open to opportunities for incidental learning. Curriculum builders can create environments that foster such learning. While learning is viewed from the perspective of a lifelong natural human function, it is a function to be nurtured extraordinarily. There is little in traditional educational efforts that stimulates the extraordinary.

Such a perspective is hardly new. Dewey recognized the importance of active engagement in meaningful experiences long ago. The fact that we have been slow to implement active, relevant experiences, is more an embarrassment than an argument against them. Likewise, we have recognized creation of experiences as a part of regular curriculum development. But the critical element we too frequently ignore is the significance of the experiences to the learner. Curriculum development has tended to embrace experiences within external, required, controlled formal structures rather than fostering internal, voluntary acceptance of responsibility for seeking out and engaging in personally relevant experiences. We have provided little opportunity for informal open structures.

The third requirement for learning is resources. No matter the form, whether books, informed persons, catalytic ideas, equipment, or computers, they remain inert without purposeful involvement of the learner. To be sure, resources must be available, but in addition, the

curriculum must permit the learner to develop an ability to utilize diverse resources and to work independently in the identification and adaptation of original resources for personal learning. Just as some may never meet a person they do not like, lifelong learners seldom experience conditions or interact with resources that fail to stimulate learning.

Finally, during any learning experience or at its culmination comes a time of accounting or authentication of the value of the experience. This is the fourth major component of lifelong learning. In many ways it is the most critical because the popular practice of equating learning with the product of formal, instrumental certification of schooling has severely proscribed our vision of learning.

Attention only to formal, instrumental evaluation of experience fails to recognize the critical importance of personal authentication, both intrinsic and in terms of personal feelings of success or failure and instrumental in terms of personal awareness of ability to perform up to one's self-set standards.

Recognition of this need for evaluation brings us back to the basic question, "What is the purpose of lifelong learning and the role of curriculum development in realization of the purpose?" The curriculum developer needs to speak to those who are intent on using lifelong learning as one more fad to be exploited for personal or institutional gain or professional control. We need to say with Hegel that educated persons who can do what anyone else can do are our goal. We want to stimulate the fullest measure of human growth. Second, we need to emphasize that learning is a totality and that public education has a place in lifelong learning; it is not the province of adult educators only. Third, we must help the public overcome the predisposition to equate learning with public education. As practitioners we must establish criteria for selection of curriculum and determination of instructional strategies which will expand the vision of learning and engage all in pursuit of the vision. Such criteria might include:

1. Affirmation of the naturalness of learning and the establishment of curricula which do not violate it.

2. Provision of tools necessary for extraordinary learning.

3. Provision of stimulation for extraordinary learning and supportive environments for dreamers.

4. Affirmation of the joys and values of learning. Probably the most commonly violated part of the process of learning is the failure to

attend to motivation or personal commitment to learning. Traditional forms of schooling approach the problem in terms of contrived motivation for learning particular things determined to be important by external sources. The celebration of the joy of discovery and learning is lost. It may be reaffirmed if we are resolute in insisting that curriculum meet the test of maintaining a positive attitude toward learning.

5. Support for a balance between reflection and action by developers, teachers and all learners. What is needed is a view of life and learning as a journey on which all are pilgrims, seeking the fulfillment of fundamental goals and dreams, rather than tourists, seeking respite from the world. The pilgrim considers his dreams in the light of daily conditions, interacting with the reality he finds about him. As William James maintained, "the real and the ideal are dynamically continuous." Those who would address lifelong learning seriously must commit themselves to working through the persistent dilemmas and steer clear of the pitfalls in superficial pursuits of educational tourism. The curriculum developers must join the pilgrims in commitment to working our personal and societal goals forged in the furnace of human interaction. The realization of such a dream would go far toward opening opportunities for all of society to education and learning, to a continuation of human evolution and self-realization.

Documentations.

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CHAPTER 4.

EDUCATION OF THE GIFTED AND TALENTED: A LOOK AROUND AND A LOOK AHEAD. (1)

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"The idea of providing special educational facilities for children of superior intelligence is by no means a novel one." (2) This statement appeared more than a half century ago in the opening chapter of the Twenty-third Yearbook of the National Society for the Study of Education. The editor of that volume noted that the rise of various plans for more effective education of gifted pupils had been a natural consequence of "the recognition of individual differences in their relation to the mechanizing tendency of the graded school system." (3) A number of plans, beginning with a plan in Saint Louis for acceleration through promotion at short intervals (1868), were described very briefly, most of them having been initiated in city school systems. Most of the plans involved some form of acceleration (usually special promotion or grade skipping) or segregated groupings (usually special classes or sections), or a combination of the two. Enrichment classes were operated in some school systems as an alternative to rapid promotion where that practice was seen as undesirable.

Most of the Twenty-third Yearbook was devoted to special studies of the gifted, including studies of their physical and mental traits and their educational attainments as well as "experimental and statistical studies" of plans for ability grouping or for acceleration. Horn presented some general principles he thought should control curricula for gifted pupils, focusing specifically on adjusting instruction in spelling. (4) Rugg wrote on the curriculum for gifted children, calling attention to "four chief divisions of our army of gifted youth . . . : the verbally intelligent, the socially intelligent, the mechanically intelligent, the esthetically intelligent." Rugg was one of the earliest advocates for broadening our notion of talent, of "giftedness, to include many aspects of culture, for the school is responsible for the development of all the abilities in a child." He also pointed to the graduation in ability from the level of the true genius (perhaps one in a million) down to those of less conspicuous ability or talent (perhaps one in a hundred) and suggested that the actual number depended on one's definition of "giftedness." (5)

More than two decades ago, Tannenbaum traced the ups and downs in special provisions for the gifted, observing that although such provisions "were never widespread, the end of World War II found interest in the gifted in the public schools at a low ebb." (6) He found a heightened concern in the early 1950s which he ascribed to the Cold War struggle for scientific and technological leadership, to the shortage of resources in high-level manpower, and to the critical reappraisals of public school programs. This concern, which was intensified by the launching of the Russian Sputnik in 1957, resulted in a loosening of some of the rigid thinking that had guided educational planning for the gifted.

The Fifty-seventh Yearbook of the Society included chapters on the motivation, creativity, and social leadership. Williams presented thirteen characteristics of a program for the gifted. (7) Programs in elementary schools, in secondary schools, in colleges and universities, and in nonschool community agencies were discussed in detail with contributors drawing from ongoing programs for content and illustrations. The tenor of the writing, reflecting the climate of education at the time, was essentially upbeat. In the introductory chapter it was argued that:

"Thus, the ideas and proposals for education for gifted children in this yearbook have a validity which is independent of particular arguments based on present-day scarcities and needs. The programs described in the following chapters are good in themselves for education in the United States, for reasons of American values." (8)

In the early 1960s, however, a decline had begun in the attention to the education of the gifted, a decline that Tannenbaum attributed to a number of factors. In his view, the idea of special provisions for such students "never really entered the bloodstream of American education;" rather, "gifted children were considered ornaments to be detached and discarded when the cost of upkeep became prohibitive." (9) National concern with education of the disadvantaged, with civil rights, and with equality of educational opportunity resulted in a shift in school priorities.

The dilemma posed by Gardner concerning the simultaneous pursuit of excellence and equality, (10) was restated by Tannenbaum as follows:

"By leaning too far in the direction of excellence, the country is in danger of creating a special kind of elitism out of meritocracy; by leaning heavily in the direction of equality, it easily loses sight of

real human differences and ignores outstanding potential rather than offering special privileges for its cultivation. At this point in history, any neglect of the principle of equality can tear the nation apart from within; neglect of our need to build the largest possible reservoir of excellent human resources can make us vulnerable to attack from without. There is always the danger that the pursuit of excellence can only be accomplished by a retreat from equality and vice versa. . . . The most serious task facing us today is to place both goals in the same direction so that they can be pursued with equal vigor at the same time." (11)

A most significant event was the passage of the addition to the Elementary and Secondary Education Amendments of 1969 (Public Law 91-230), which not only made clear the congressional intent that the gifted and talented should benefit from existing federal legislation on education but also mandated a study by the U. S. Commissioner of Education to determine the extent to which the special educational needs of this population were being met, to assess how existing federal programs for educational assistance could be made more effective in meeting those needs,and to recommend what new programs were needed. In transmitting his report to the Congress, Sidney P. Marland, Jr., the Commissioner of Education, observed that the study had "confirmed our impression of inadequate provision for these students and widespread misunderstanding about their needs." (12)

The second volume of the Commissioner's report contained seven appendices, which provided the basic data for the findings and direction to the recommendations. Martinson reviewed the relevant research selecting studies that seemed to respond directly to the pertinent questions that had been raised, and suggesting the implications of the studies for education. She observed that "the United States has been inconsistent in seeking out these (gifted and talented) students, finding them early in their lives, and individualizing their education." (13) Moreover, the research indicated that:

"Special programs have produced ample evidence of their merits. Widely varying arrangements have been found successful, and indicate clearly that excellence for the gifted can become a universal practice with less expenditure than in programs for other children with special learning needs." (14)

Some 204 leaders and influential professionals in the field of education for gifted and talented students completed an Advocate Survey questionnaire. Their view of the adequacy of existing programs and

provisions was a dismal one: "Nearly all communities are described as having very few provisions, or none at all. The neglect is greatest at the early school years, but even at the high school level, little is done." (15)

The Marland report provided a benchmark concerning the education of the gifted and talented programmatically at the federal, state, and local levels and politically as well. Marland proposed ten major activities to be initiated in 1971 which, although never fully implemented, did serve to establish the United States Office of Education as the agency taking responsibility for leadership in the field. An Office of Gifted and Talented was established within the Office of Education's Bureau of Education for the Handicapped.

Federal leadership has been growing and has ranged from advocacy and raising the nation's level of consciousness concerning the educational needs of the gifted and talented to program development through categorical funding. Among its earliest efforts was the creation of the National/State Leadership Training Institute on the Gifted and Talented (N/S-LtI-G/T), which has focused on developing awareness and advocacy, on training state and local leadership, and on enhancing the program-planning competencies of both teams and individuals. All fifty states have been involved at one time or another with LTI workshops and conferences at which product development, usually in the form of a plan to be implemented, is required of all participants.

Section 404 of Public Law 93-380, passed in 1975, provided for "grants and contracts to State and local educational agencies, institutions of higher education, and other agencies and organizations for exemplary programs and projects to meet the educational needs of gifted and talented children and youth." The appropriation for Section 404 was small by most standards of federal funding for education (well under three million dollars) but the competition for the grants, which ranged from $10,00 to $190,000, has been very keen, with sizeable numbers of state and local educational agencies submitting proposals each year. The existence of an approved state plan was an important consideration in the evaluation of applications.

In 1978, both houses of Congress were considering legislation that would dramatically expand federal involvement, in addition to providing other authorizations, the House version ("Gifted and Talented Children's Act of 1978") would enable the Commissioner of Education:

"to make grants to State educational agencies in order to assist them in planning, development, operation, and improvement of children at the

preschool, elementary, and secondary levels. The Senate version, known as 'Part E: Education of Gifted and Talented Children,' would authorize grants to states that are to be expended solely to plan, establish, and operate programs and projects which (a) are designed to identify and to meet the special education and related needs of gifted and talented children, and (b) of sufficient size, scope, and quality as to hold reasonable promise of making substantial progress toward meeting those needs."

In October 1975, the Commissioner of Education issued a policy statement declaring that the"United States Office of Education recognizes the education of the gifted and talented as being an integral part of our educational system and supports the endeavors of all those who are involved in providing increased educational opportunities for these students." The Commissioner pledged the resources of the Office of Education to provide technical and supportive services to state and local institutions and persons in developing special programs. One significant development, then, in the 1970s has been the growing federal commitment to encourage an awareness of the need and to assist the development and implementation of programs at the local, regional, and state levels.

Typical of development at the state level is the statement of policy and proposed action by the Board of Regents of the University of the State of New York (State Education Department), which contains ten recommendations that the Board believed would "promote more equitable opportunity for the State's gifted and talented pupils." (16) The recommendation urged that local boards develop policy statements and administrative guidelines to assure that these pupils are provided an appropriate education; that early screening and identification procedures are developed; that special strategies for identification and nurturance of the disadvantaged gifted are included in the plans; that plans for educational programming take into account the intellectual and social needs of the gifted; that competent and concerned staff are selected as teachers of the gifted; that statewide and regional resource development and demonstration centers are organized and that cooperation among various agencies and institutions (schools, industry, universities, parent groups, and so forth) is increased in order to create a variety of optional learning environments for the gifted and talented. The position paper also recommended a review of provisions of federally funded programs to ascertain what account of those funds can be used to support statewide programs for the gifted and talented. A long-range state plan to implement the policies was to be developed.

With support from the federal and state educational agencies, local educational authorities appear to be designing programs that are integrally related to the educational system rather than peripheral appendages. Such programs and provision for the gifted are likely to be more durable, even though subject to modification and adaptation, as should be the case with all educational programs.

A Look Around at Education for the Gifted and Talented.

A survey of programs, including a review of the prototype programs discussed in earlier chapters of this volume indicates a wide variety of curricular, instructional, and organizational strategies. There is no simple formula for appropriate education for gifted and talented students. Earlier literature discussed three approaches: acceleration, segregation or ability grouping, and enrichment in the regular classroom. In fact, each of these administrative adaptations has its own variations. Special grouping, for example, may involve a special school, complete multiple-tracks, (for example, honors classes), and extraclass groups. Students may be grouped for all or part of the school day. Consequently, the trinity of adaptations for the gifted and talented actually refers to some aspects of a program for such students.

Commissioner Marland's report noted that the gifted and talented "require differentiated educational programs and/or services beyond those normally provided by the regular school program in order to realize their contribution to self and society." (17) The development of plans for such programs will require attention to the following elements: the nature and needs of gifted and talented students; philosophies of education and special goals and objectives; strategies and procedures for identification; curricular differentiation; appropriate instructional strategies; personnel resources, including teachers, mentors, and role models; material resources in school and community; administrative and organizational adaptations; ancillary services for socio-emotional support; evaluation and assessment procedures; linkages with other institutions and agencies including other schools, colleges, and nonschool establishments; legislation and judicial decisions.

A comprehensive program that attends to these elements can provide an appropriate total educational environment. All aspects of such a program are interrelated.

As Kaplan put it: "A program for the gifted and talented provides the multidimensional and appropriate learning experiences and environments which incorporate the academic, psychological, and social needs of these students. The implementation of administrative procedures and instructional strategies which afford intellectual acquisition, thinking practice, and self-understanding characterize a program for the gifted and talented. A program assures each student of alternatives which teach, challenge, and expand his knowledge while simultaneously stressing the development of an independent learner who can continuously question, apply, and generate information." (18)

As one looks around at various programs and practices and studies the continuously growing body of research and literature, some generalizations or principles emerge that can help in the design of differentiated education for the very diverse population of gifted and talented students.

1. In designing differentiated education for the gifted and talented, both the special characteristics that apply to the gifted generally and the specific individual differences existing within a gifted group must be taken into account. The special characteristics of the gifted and talented have been identified through various studies over the years, the most notable of which have been the investigations reported in the series of volumes by Lewis M. Terman and others on the Genetic Studies of Genius. These special characteristics clearly support the concept that giftedness is a multidimensional phenomenon. The range of individual differences among gifted and talented persons can be as great or greater than those existing between the gifted and the nongifted.

2. The specific goals and objectives that delineate educational imperatives for the gifted and talented should be stated to guide program planning. As with any students, the basic educational goal for the gifted and talented individuals is to develop their potential in ways consonant with their self-fulfillment and with the interests of society. There are specific objectives, however, that delineate educational imperatives for the gifted population. To the extent that these objectives are not explicit, the appropriate educational experiences and opportunities can be more effectively provided. Sumption, Norris, and Terman have suggested that objectives for the gifted differ from those of other children in the relatively "greater emphasis placed on creative effort, intellectual initiative, critical thinking, social adjustment, and the development of unselfish qualities of leadership." (19)

3. A design for a curriculum for the gifted and talented should provide for differentiation of goals, content, instructional strategies, resources, and evaluation. A design for curricular differentiation must consider how

all of these curricular components affect the outcomes of learning and opportunities for individual development.

4. Educational experiences for the gifted and talented can be viewed as differing in at least three ways from those of the nongifted: (a) in breadth and/or depth, (b) in tempo or pace, or (c) in kind. (2) It is the interaction of the special characteristics of the gifted and talented student with the substance and processes of the curriculum that result in these qualitative differences in programs. The distinctions are not always clear, however, since some experiences may be qualitatively different simply because they come at an earlier age or require less time than usual, or because greater breadth and/or depth may be made possible by acceleration or by the telescoping of content.

5. Instructional strategies that stress independent thinking and action, the building of relationships, higher levels of abstraction, concept development, creativity, and higher levels of performance are especially appropriate for the gifted and talented. As Newland and other writers have observed, there are no teaching methods uniquely appropriate to the needs of the gifted. Rather, the strategies employed with them:

"(A) should focus upon helping them to learn to learn, (B) should be appropriate (a) to the level of the intellectual and social development of the child and (b) to the varying kinds of demands and opportunities inherent in the different kinds of learning situations encountered by the child, (C) should reflect a dominant and consistent, though not sole, nurturance of the relatively high capacity of the gifted in the cognitive area, and (D) should reflect persistently a sensitivity to the importance of the progression from the perceptual or low conceptual level to the higher conceptual kinds of cognitive operation." (21)

Discovery learning, satisfaction of curiosity through one's own efforts understanding of problem-solving processes, and understanding of creative and productive thinking are appropriately stressed with gifted and talented individuals. Educational activities that enable them to build skills of conceptualizing, generalizing, and synthesizing meanings; that provide opportunities for examining values and testing their validity; and that motivate and develop the ability to think critically, reflectively, and objectively are essential. (22)

6. The desired balance between the basic general education and specialized education in the program for gifted and talented students should determine the selection of content and instructional strategies. As with all students, the gifted and talented need to be provided with both general and specialized education. If the emphasis is on general education, including

the acquisition of foundational skills, knowledge, and attitudes on which specialized talents can be developed, then content and methods should aim at broad understandings and meanings plus depth of insight into basic processes and resources. Specialized education, on the other hand, should provide for immersion into deeper, more intensive, and possibly more accelerated experiences in the student's special areas of talent.

7. Curricular changes that open alternatives and options for the gifted and talented may take various forms. Some of these can be described as "vertical" changes, in which courses, units, or curricular elements are moved so that students have contact with the material at an earlier age or for less time than is normal. Some are "horizontal" changes that provide for greater depth, breadth, or intensive study than is usual. Some changes are "reorganizational" in that they provide for the restructuring of the curricular content. And some curricular changes may be called "augmentational," in which experiences that are not normally included in the school curriculum are introduced. Some disciplines are more approriately modified in one form or another. For instance, where the scope and sequence of the discipline are relatively clear, vertical acceleration can be more readily provided, while programs in history or literature may be horizontally or reorganizationally. The nature of the discipline as well as the special nature of gifted and talented students must be understood in order to arrange for appropriate learning opportunities.

8. Various kinds of administrative adaptations must be made in order to provide the necessary flexibility in programming for the gifted and talented. Administrative arrangements per se do not guarantee that appropriate curricular and instructional strategies will be provided. (23) As the Marland report observed, "from all available evidence, some kind of grouping is needed for the nurture of the abilities and talents of the gifted, accompanied by quality control with well-prepared teachers and staff members, consultant service and careful evaluation." (24) Kaplan has defined "grouping" as including all provisions that facilitate the student's access to opportunities for learning, such as

"cluster grouping within the regular class; special regular classes; part-time groups before, during, after school, or Saturdays; seminars; minicourses, team teaching, alternative schools, resource room or demonstration classroom; itinerant or resource teacher; field trip and cultural events; and special summer classes." (25)

Kaplan's definition of "accleration includes all activities that promote learning beyond the regularly prescribed curriculum, such as:

"early entrance or preschool classes; double grade promotion; placement classes; ungraded classes; multi-age classes; tutoring; correspondence courses; extra classes for extra credit; credit by examination; independent study; continuous progress curriculum; year-round school; flexible scheduling; block or back-to-back classes." (26)

The arguments for and against various administrative adaptations and the research findings of research indicate that such arrangements can facilitate curricular and instructional modifications but do not in and or themselves constitute programs for the gifted. (27)

9. Various gifts and talents emerge, can be identified, and can be nurtured at different developmental stages. Artistic, musical, dramatic, social, mechanical, and other talents can be identified and provisions made for their development at ages that may be different from the ages at which it is appropriate to program for intellectual giftedness. Intellectual giftedness can be identified early, even at preschool levels. Provisions for identification and for educational programs must take into account these developmental differences. There are also so-called "morning glories" (individuals whose giftedness is apparent early but soon wanes), "late bloomers" (persons whose talents emerge somewhat later than usual), and "underachievers" (persons whose achievements are substantially below what has been predicted). Development of giftedness and talent hardly follows a linear pattern.

10. Gifted and talented students need access to a variety of "teachers" -- instructors, mentors, counselor, and role models. Teachers of the gifted should certainly include certified classroom teachers as well as other persons who can interact with the students so as to open up educational and developmental opportunities appropriate to their special needs. Teachers must have accurate conceptions about the nature and needs of the gifted and talented, having acquired insights into the origins, qualities, potential, attitudes, drives, and behaviors of this population. The teachers must have reflected on their own attitudes toward giftedness and talent, on their ability to accept nonconformity, divergency, and unconventional attitudes and behaviors, and to allow the freest possible exchange of ideas and the wider variety of solutions to problems. The teacher must have knowledge of instructional strategies and curricular expertise. There is greater consensus on these and other requirements for those who are to work with gifted and talented students than on how individuals with the required qualities and competencies can be identified. There is as yet no clear consensus as to whether professional educators should have special certification for this work. Various approaches are needed in both preservice and inservice training of persons who would work with the gifted and talented.

11. Full development of the gifted and talented requires the use of a variety of resources both within and outside the school. It is probable that the fullest development of the potential of gifted and talented persons cannot occur within the confines of the school, since many of the resources needed are in the community and family. Education and socialization take place in a variety of settings and involve a variety of resources. The range and kinds of nonformal education are potentially great. The school serves as the catalyst and the coordinator for matching the gifted and talented individuals with the persons and the resources in nonschool educative settings. Sometimes these arrangements are formalized and even institutionalized (for example, with a museum, library, laboratory, governmental agency, and so forth) while at other times they are informal and on a one-to-one basis. It may well be that there are even limits to what schools can do to develop so-called "nonacademic" talents such as art, music, drama, and dance without involving the resources of the community.

12. Parents of gifted and talented pupils must be involved in their development. Schools can provide the counseling and education that will increase parental insights into the nature and needs of gifted and talented children and youth and into the ways they can contribute to their development by clarifying their own attitudes and values and by participating more effectively in nurturing their children's talents.

13. Procedures for evaluating the growth and development of gifted and talented students should take into account their special characteristics. Evalution procedures should take into account the higher cognitive concepts and processes, the creative and productive behavior, and the effective growth that are especially appropriate and often unique for gifted and talented persons. Reliance on standardized tests alone is a much too limited approach to evaluation for such students. Much more attention needs to be paid to their products and their performance in evaluating their development.

14. Programs for the gifted and talented should provide for a balance between mediated independent study and independent activity; small group activities with other gifted and talented students, including some interage groupings; and activities involving interaction with both gifted and nongifted students. Since there is concern for both cognitive and affective growth -- including self-concepts, attitudes toward others who are more or less gifted and talented, values, and so forth -- arrangements must be made for various kinds of experience and opportunities.

15. In each educational unit there should be an individual designated to provide the necessary leadership and to carry responsibility for initiating, arranging, and coordinating the personnel and material resources needed for educating the gifted and talented. While it is true that "what is good for the gifted is good for all learners," there are clearly unique aspects of a program for the gifted and talented that must be planned and implemented and not left to chance or to the possible initiative of some individual. Leadership is required at all levels of an educational system.

16. Programs for the gifted require additional funding. How much additional funding is required depends on the nature of the program. Some additional money is available in some states for identification or for educational programming. Additional funding from federal sources is quite limited, although there is a move to provide categorical grants.

17. Programs for the gifted and talented must be viewed as an integral part of an ongoing educational program of the school system and not as an appendage or a luxury. Even when special provisions are made -- for instance, a seminar, a special class, an arrangement with a university or college, a special project -- these opportunities should be related to the total educational experiences for the gifted and talented population.

The absence of a theory that would explain the nature of giftedness and its nature has allowed program planners, practitioners, and researchers to operate on the basis of insights that could contribute to the development of such a theory. "Giftedness" is a multiordinal term; it has many different definitions, most of which are operational definitions that guide practice. Different conceptions of giftedness and talent lead to very diverse programs and practices. The diversity one sees in this country and abroad is a natural consequence of these varied conceptions. The generalizations or principles stated above can be grounded to some extent in research. The confidence with which they are expressed varies considerably.

A Look Ahead.

As has been pointed out earlier, interest in and concern for the education of the gifted and talented has tended to be a cyclical phenomenon. From time to time, a combination of societal and educational factors has resulted in renewed activity on behalf of these students. Throughout the periods when concern has ebbed, there have of course been school programs

that have continued and even thrived. The Cleveland Major Works Program, for example, has operated continuously since its inception in 1921. There are aspects of the current revival of interest in the education of the gifted and talented that suggest greater stability and lasting power. Some of this optimism stems from extrapolations from single events. For instance, a report of an "Olympics of the Mind" held at Glassboro State College and cosponsored by the New Jersey State Department of Education described the event as follows: "With high spirits, sharpened wits, and a collection of gadgets designed to demonstrate their creative ingenuity in solving problems in a nonconventional way, more than 300 students from 25 schools across the state showed up at the college with their teacher-coaches." (28) For some time, it has been advocated that giftedness be developed and rewarded in the way that athletic prowess is recognized through competitive participation. Plans are being made for an International Olympics of the Mind. While there are a number of issues surrounding such competitions, the holding of these Olympics suggests at least the beginning of some shifts in the social context for the development of talent.

The extent and nature of advocacy for education of the gifted and talented at the federal, state, and local levels involving various individuals and groups -- parents, educators, legislators -- differ radically from previous support. Advocates are much better organized, seem to be in better communication with one another, and are seeing the fruits of their efforts in federal and state legislation and appropriations.

The development of long-range state and local plans that encompass detailed roles and strategies for educating the gifted and the talented promise more significant institutionalization of such programs. The format of one plan suggests a development that provides a "framework upon which a comprehensive course of action can be built regardless of the agency in which the plan originates." (29) The seven major elements of this plan include: (a) a position statement, (b) planning tasks, (c) goals, (d) objectives, (e) programs, (f) budgetary considerations, and (g) strategies for change. (30) The matrix includes details concerning the individuals to whom primary responsibility for accomplishing the objectives are assigned, the means for implementing the objectives, and the date of accomplishment. State and local educational authorities are being urged to develop long-range plans for the education of the gifted and talented, plans that take different forms, but give details of goals, means of implementation, roles and responsibilities of personnel, and funding.

Among the concerns of those in the field of education for the gifted and the talented are some that have been reciving increased attention but that should be given even more consideration in the years ahead. One of

these is a concern for the highly gifted and the exceptionally talented who are not know adequately served by conventional procedures in most schools. A second is a concern for experimentation with new models for instruction that utilize settings other than the regular classroom. It is also exceedingly important that ways be found to identify and develop giftedness and talent among various ethnic and racial minorities and children of the poor. There should also be much more systematic attempts to involve individuals in many positions, especially at the grass-roots and leadership levels, as advocates for the gifted and the talented. We need also to continue to find ways in which out-of-school community resources, both personal and material, can be used to extend educational opportunities for these students. Finally, the matter of an appropriate preparation for teachers and others who will be working with gifted and talented students must receive further study. (31)

For far too long, education of the gifted and talented has lacked a real commitment on the part of educators and lay persons alike, with the consequence that such efforts were too often simply part of the current educational fad. The growing commitment to the development of the total range of abilities and talents because it is the right and necessary thing to do suggests that the future of education of the gifted and talented is brighter than it has been in the long history of concern for society's most able and talented.

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CHAPTER 5.

SELF AWARENESS AND TEACHING.

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This essay makes two rather simple assertions. They are (A) the act of teaching ought to help teachers become more self aware and (b) if teachers use their teaching as a basis for increasing their self awareness they will be more effective teachers than if they fail to do so.

Self awareness is rarely the product of a single moment of blinding insight and it is never an end point, because there are many selves for an individual to understand in the course of a lifetime. This seems clear enough. Yet teachers, who find it easy to think about the effect of their teaching on student development, often fail to consider how their own development is affected by their teaching. Part of the reason for this may be because the developmental theories teachers have learned in the course of their professional preparation have tended to either end at adulthood or have end points to be achieved by a person with an adult personality. However, regardless of the reason, the tendency to treat adulthood as a static state makes it difficult to view personal and professional growth as a unity. In this regard the work of Gail Sheehy discusses in Passages is useful. Because, while it is probably correct to say her book more accurately describes the adult developmental stages of white, middle class, males in the United States, than the adult developmental stages of human beings everywhere, it has served the purpose of helping to popularize the idea that people continue to develop throughout life.

It is not enough, though, to realize that people develop throughout their lives. It should also be recognized that the setting within which a person's development occurs is of great importance in shaping both their development and their awareness of their development. For most people the work they do takes up a significant part of their adult lives. Therefore a person's work is a critical aspect of the setting that helps to shape his/her development and is also a basis for understanding that development (i. e., a basis for becoming more self aware). A teacher's work is, of course, teaching.

Teaching Should Help Develop Self Awareness.

Teachers do not arrive in their classrooms as blank slates. They arrive as people with personal characteristics shaped in part by the unique experiences of their lives and the experiences they share with others in the same social class. The interaction between individual qualities and social circumstances produces the distinct characteristics a teacher brings to the classroom. It is this interaction that shapes a teacher's current awareness and establishes the pathways for continued personal development. Thus, self awareness requires not only an understanding that one continues to develop throughout life; it also requires the ability to place one's life in an historical and social context. While the individual qualities teachers possess are as manifold as among any collection of human beings teachers do tend to share certain group characteristics. For example, teachers have historically come from lower middle class blue collar families, tended to be oriented toward social service and, surprisingly, demonstrated less academic aptitude than other professional groups. Therefore, the significance of social class background and how that background helped shape individual self awareness could be a useful place for a teacher to begin a personal inquiry into his or her own development.

Teachers might begin such an inquiry by trying to identify the significant people, events, and experiences that helped to make them who they are. A second step in the investigation would attempt to put what is learned into a social context, i. e., have other people had similar life experiences? A teacher could raise a whole series of questions. For example, what are the common characteristics of people with whom I shared similar life experiences? What interests are shared with those people now? What interests were shared in the past? Is there a difference and if so how is it accounted for? Hopefully such questions can be used as a basis for increasing awareness of one's personal development, over time, and within a framework of understandable social relations. This increased awareness can, in turn, be used as a basis for future development, which leads to increased self awareness and so on.

Among the more important personal implications of viewing oneself as in the process of continual development is the orientation toward error or failure such a view requires. In a static conception of adulthood errors and failure are likely to be regarded as reflections of inadequacy. Failures are felt to be the result of not being smart enough, skilled enough, sensitive enough, adult enough, and so on. While adults, usually at least intellectually, find it possible to accept mistakes in children (because they are still learning) the reality and possibility of failure

during adulthood tends to conjure up nightmarish visions that haunt adult consciousness. Naturally some failures are more potent than others; however, the orientation remains the same, a failure is simply bad, not an opportunity to learn.

If adulthood is a period of one's life characterized by continued development then errors and failure can remain a basis for learning and further growth. Risking failure becomes a necessary aspect of changing and developing not a dreaded prospect to be avoided if at all possible. In sum, life takes on the qualities of an experiment rather than a struggle to achieve a static ideal. It is difficult to imagine that an experimental attitude toward life can or should be left outside of one's teaching. It is not likely to benefit the teacher or the students when teacher attempts to live life in one way outside the classroom and another way inside.

If life is an experiment whose outcome cannot be predicted then teachers are most honest, and I believe, most effective when they allow students access to their own struggles to wrestle meaning from existence instead of wearing a mask of pseudo-objectivity. What we teach, regardless of our subject, is nothing more than an hypothesis about the meaning of life. For example, I taught history in high school for three years. I loved history and I still do. Yet recently I realized that I am not sure my students ever understood why I loved history (although I am certain I told them why <u>they</u> should.) I concentrated on what I could give my students and did not realize that understanding would best be created by working together with them democratically and collectively. It also never occurred to me that what went on in my classroom could be a basis for helping me continue to learn and develop. As a result, I never organized my classes in a way that allowed my students and me to learn history together. That realization came to me during a recent discussion with a junior high school history teacher about academic standards. The teacher was hurt, frustrated, and angry that his student were not learning American history. His students did not seem to care that they were not learning. Although he was quite willing to give over three-fourths of his class D's and F's he was by no means a rigid ogre. As he described various humanistic teaching techniques he had tried it was obvious that he cared deeply about American history and wanted to help his students learn. Then, almost incidentally, he mentioned the first time he saw and touched the Liberty bell. He was almost poetic. I asked him why seeing the Liberty bell was so important to him. He explained that he had never been east of the Mississippi River and for him seeing the Liberty bell was important not just because of the bell's historical significance; it was also important because of the personal achievement it represented. It was a moment his students never understood because all he had told them was how important the Liberty bell should be <u>to them</u>. His desire to help his students was

instead pushing them away, turning him into a kind of person he did not want to be, and holding back his own development. Teaching had become a struggle but not one which was helping him learn and change. I am not proposing that creating an environment in which students and teachers can grow in awareness is as simple as a teacher saying, "Reading is important to me because . . . ," or "Mathematics is important to me because . . .," and so on, although that is surely part of it. What I am saying is that as teachers it is important to consider our teaching critically from the perspective of how it helps us develop our own self awareness. Questions such as, why do I want to help my students?, what do I want to help them learn?, to what purpose is the learning important? might help an interested teacher begin the process of learning how to connect his or her teaching to personal development.

Nothing I have said so far is meant to suggest what teachers must do in addition to everything else nor are my comments bound to a particular set of teaching techniques. I am well aware that the literature is already full of studies which indicate that teachers talk too much, that teachers place too high a value on memorizing facts, that teachers impose their values on students, that students are blamed for teaching failures, that good teachers should be good listeners, that teachers ought to help improve student self image and so on. I often find these studies frustrating because even if, magically, teachers began to talk less, value memorization less, stop imposing their values, did not blame students for teaching failures, listened very effectively and struggled to improve student self image; even if all of this could be accomplished via magic we would still be left wondering why teachers behaved that way in the first place. We would also probably face a new list of things teachers do poorly. Instead of coming up with another list it may be more helpful to study how the nature of teacher self awareness and teacher conceptions of their personal development affect their teaching. Without judging the merits of any single proposal to improve teacher effectiveness it is possible to hypothesize that the cumulative effect of a seemingly endless list of suggested teaching improvements is to bewilder and frustrate teachers and obscure the connection between self awareness and teaching. In addition to constant bombardment within the profession, teachers are increasingly feeling the impact of social and political forces in their classrooms. These pressures are translated into school board policy, rules, prescribed content, requirements for specified student behavior and a plethora of evaluation procedures. The impact of social forces on what happens in the classroom is brought into sharp focus by the contemporary "Back to Basics" movement. There has been no discussion of the so called return to the basics (usually defined as reading, writing, and computation) that I know of, which does not have at its heart clearly defined expectations regarding

student discipline. Generally these expectations are very closely akin to those which are popularly believed to be the expectations students successfully met in the 1950's. We are told that children once did and will again learn to accept adult authority on the face of it, and without question. It is usually argued that those students who question adult authority should be subject to adult power not negotiated with. That is why discussions of dress codes, suspension policy, hall pass regulations, and so on, are central to most descriptions of a "Basic" education. The specification of student social behaviors within school is necessary as a part of the "Back To Basics" movement because the refusal of increasing numbers of children to respond to adult authority in society is believed to be somehow caused by a failure to exercise legitimate adult authority by educators. The failure of teachers to exercise proper authority is also given as an explanation for why so many students learn so poorly. In short, so the argument goes, children do not learn as much as they used to and do not obey as well as they used to because teachers have been too permissive.

Many teachers I know (perhaps most) agree with the assumptions of the "Back to Basics" movement yet they continue to fail to produce the demanded results. Students continue to withdraw or rebel in increasing numbers; administrators demand ever more specified objectives and take more class time for testing; parents want to know why so many of their children cannot perform simple intellectual tasks. In response the tendency of many teachers has been to blame parents for not caring, administrators for not supporting and understanding teacher problems, and society for demanding that every child stay in school. Teachers often seem to feel caught up in events they cannot control. Given these circumstances it is not surprising that they flock to workshops on motivation and discipline in an attempt to find out what else they can try. It is also understandable that the term "teacher burn out" is used increasingly in professional literature to describe the frustration, anger, and helplessness many teachers are experiencing. The problems teachers face are increasingly less traceable to conventional solutions.

The "Back to Basics" movement characterizes an analysis of education which, I think, impairs the development of teachers' self awareness and impedes the possibilities for increasing student academic social learning. I have come to this conclusion because the two key assumptions made by the "Back to Basics" movement are (a) there is a direct cause and effect relationship between what happens in school and what happens in society (i.e., permissiveness in school causes a disintegration of public authority) and (b) the best way for teachers to teach and students to learn is known but for some reason has been abandoned. To understand the flaws in this logic it may be helpful to apply it to another social institution. Schools

are not the only social institutions to experience increasing pressure over the past thirty years. Marriage, for example, is no longer the only basis for stable male-female relationships. Indeed, increasing numbers of people no longer even consider marriage necessary for child rearing. The popular 1950's version of American marriages in which the male is the bread winner and the woman is the homemaker is true of an ever dwindling number of families. This may be true in part because, for a variety of reasons, increasing numbers of women of all social classes have been and are entering the labor force. The entry of large numbers of women into the labor force is probably both a cause and effect of the strength of the women's movement for equal rights and is a specific example of how consciousness and social circumstance interact and transform each other. Marriages are not changing because of magic; they are not changing because the traditional marriages of thirty years ago failed. Rather they are being transformed because the objective circumstances of the people who are married (e.g., more women are working and have less time for traditional homemaking tasks) are changing and because the consciousness of people who are married is also changing (e.g., women expect to be treated equally; men expect to take part in child care and housework) it is the interaction of objective circumstances and self awareness continue to produce both experimentation in adult relationships inside and outside of marriage, and the awareness of increasing numbers of possibilities.

If we apply the logic of the "Back to Basics" to marriage we are required to contend that the reasons more women are working and demanding equality in their relations with men is because men have failed to provide sufficiently for their wives and have stopped being masculine enough to command proper respect from women. Further, we would have to argue the proper form of adult-female relationships was represented in the marriages of the 1950's and further that men should be engaged in a struggle to return to that form. This puts men in the same position that the "Back to Basics" movement puts teachers. It tells them they are failures and then tells them they can only stop being failures by doing the impossible, (i.e., making 1970's male-female relationships conform to 1950's standards). Men who took this prescription seriously would be psychologically battered and would also be likely to find their relationships with women collapsing around them. So too, teachers who accept the assumption of the "Back to Basics" movement or analysis of teaching which embodies the same assumptions face the likelihood of psychic trauma and continued classroom failure because these assumptions provide only a basis for rigidity not a rationale for the experimentation necessary for continued development and increasing self awareness. Just as increasing numbers of men and women are entering into experimental relationships both in and out of marriage, so too, teachers should be willing to experiment in their relationships with students, as a basis for learning about themselves as persons and as

teachers. It is possible that this experimental approach to teaching will help determine whether or not a teacher is able to see the changes he or she faces as a basis for continuing personal development or reason for despair.

Self Awareness, Learning and the Nature of School Knowledge.

It probably makes all teachers angry at some time or another when a student does not want to learn what they are trying to teach. When you want to give someone something it seems normal to get angry when that person doesn't want it. When you believe what you have to say will benefit the other person, hurt and frustration are no doubt part of the mixture that create the anger. Why do so many children refuse the help teachers offer? Part of the explanation may be that the help teachers offer is often not connected to those things students consider important. Perhaps, also, the helping acts of teachers are often experienced as controlling actions to be resisted. I can remember reading One Flew Over the Cuckoo's Nest and thinking of one of the main characters, Big Nurse, was very much like many teachers I knew. As the head nurse of a ward in a mental hospital the stated purpose for everything she did was ostensibly to help her patients. However, the effect of everything she did was to maintain and increase their dependence on her and her control over them. Teachers remind me of Big Nurse when they focus all their energy on trying to give their students something deemed important. When teachers imagine their job is to give and the student's job is to receive they no doubt undermine the possibility that the experiences that students and teachers share contribute powerfully not just to the student's awareness and learning but the teacher's as well.

A teacher's social class origins no doubt influence his/her conception of the nature of the knowledge they want to give students. That is, social class is likely to strongly influence those things which teachers want to teach students. Teachers who have not managed to adopt an experimental attitude toward life will therefore in all likelihood expect students to adopt those attitudes, values and behaviors which in the teacher's judgment served him/her so well. Therefore in a society which has come to increasingly require schooling for certification, and certifcation for the opportunity to compete for a dwindling number of professional jobs, teachers find it very easy to believe in the necessity of students adopting the attitudes, values, and patterns of social relations embedded in the school. When this is true teachers have the tendency to expect schooling

to be uncritically valued not only for its instrumental function but for its own sake. For many students this requires that they (as their teachers) either give up many of the values they bring to school, pretend to adopt the values of schools and in effect live double lives while they are in school or reject school values and resist efforts of teachers' attempts to change them. Teachers who have accepted school values and seek only to have their students see the wisdom of those values are probably more likely to face apathy or rebellion than constructive engagement with the students.

The importance of learning together is understood by Coleman's finding (in Equality of Educational Opportunity) that a student's sense of control over his or her environment along with a positive image of himself or herself were statistically more significantly correlated to student achievement than the educational training of a school's faculty, the curriculum of the school and the physical facilities of the school combined.

Starting with the idea that teachers and students learning together promotes teacher self awareness and encourages students to achieve I have been able to, at least outline, some principles which I believe should govern good teacher-student relations.

Opening Classrooms to Teacher and Student Concerns.

The first principle is that teacher-student and student-teacher relations should be open. This means that the relationship is open to expressions of interest and concern by the teacher and the students regardless of whether or not those expressions are connected to the subject matter at hand. This is important for two reasons. It is important because as social beings people seek to be heard and, tend to feel enhanced when listened to and diminished when ignored. There is a signficant body of literature that indicates that a person's general attitude toward the learning environment will affect what that person is willing to learn in that context.

However, the affective and attitudinal significance of openness is only one reason why teacher-student relationships should be open. The other reason is based on the recognition that people learn best through their life experience. For a teacher this means that whatever is to be taught must be perceived by the students in its connections to the experiences they bring with them into the classroom. One basis for this

connection is the language used by the teacher. Too often teachers use language that has been developed from a world of experiences alien to their students. To illustrate my point I want you to try to imagine the American Great Plains as the first transcontinental railroad tracks were being laid down and western culture raced westward. Perhaps there was a fur trapper trapping in the region who observed the tracks being laid down. (For the purpose of this illustration there was such a fur trapper.) Let us hypothesize further that this fur trapper witnessed the first locomotive travel westward over those tracks. Being the only trapper who traded at this trading post to have ever seen a railroad locomotive, when he finished trapping he understandably rode toward the trading post anxious to tell the other trappers what he had seen. When he arrived at the trading post and he excitedly told his fellow trappers that he had seen a "railroad locomotive" (having learned the word from railroad workers) the other trappers listened and stared back at him blankly, wondering what he was talking about. If our trapper had been an American primary school teacher he might very well have tried to get the other trappers to sound out "railroad locomotive" and then divided them into groups based on their ability to do so no doubt without ever considering that the trappers were not responding because they had never seen a railroad locomotive. Teachers often make the same mistake; they speak a language which does not connect to the experiences of many of their students and wonder why they are greeted by blank stares. If our fur trapper-teacher had wanted to communicate his experience to the others effectively he would have had to use words that connected his experience with the experiences of the other trappers. He may have had to use words like "iron horse," "metal carriage," or whatever. It would not have been difficult for our trapper teacher because he shared so many experiences in common with others. For many contemporary teachers, however, such connections are difficult because their classrooms are not places where students can reveal their lived experiences. Therefore many teachers have only the vaguest understanding of what language to use to connect what they want to teach to the lives of their children. I suspect that some teachers in effect continue to say "railroad locomotive" day after day, when they should be saying "iron horse." The surest ways that I can think of to learn how to connect what you want to teach to the life experiences of your students is to live in and observe and participate in the community(ies) of your students and/or allow your classroom to be a place where children know they can share what they are experiencing outside of school with each other and with you. One important aspect of a teacher's job is then, to listen to and observe what their students say and do.

There remains in the minds of many teachers the concern that in always looking for ways to connect with the experiences of their students they may fail to teach something important. When a teacher says something such

as "they will need this in a few years" or "they don't understand the importance of this yet" or "they don't know enough to understand how important this is" he or she is generally giving voice to this concern. Even if we accept for the moment that everything every teacher wishes to teach is of great importance we would be looking at only one important aspect of the problem of educating ourselves and others. Another aspect of at least equal importance is our own ability and that of those whom we teach to learn in a given situation. A good illustration of my point is the dissatisfaction many teachers voice with many of their teacher education courses at both the undergraduate and graduate level. Usually the criticisms in faculty lounges centers on how disconnected what is taught in university classes is from the problems teachers face. There are many hostile comments about ivory tower professors who have never taught or who have been out of the classroom too long. Teachers resent what they believe is course work which does not help them do anything except pass the course and move through their program of study. Consider for a moment that these criticisms are no different from the criticism that students of every age can make of their teachers. Whenever teachers fail to listen and observe their students and then learn to make connections between what they want to teach and the experiences of their students the criticism is, I believe, correct. However, unlike college students, elementary and high school students frequently cannot put into words what they are experiencing. Instead these students act; increasing numbers withdraw into apathy in elementary school and don't bother to come to high school. Others stop obeying their teachers and in so doing challenge adult power and the significance of what is taught in school. Teachers who have apathetic and/or rebellious students in their classes might use their own experiences in college classes as the starting point for understanding the behavior of these students.

Often teachers sense the futility of attempting to teach those things which are connected in the minds of curriculum developers but not in their own experience or those of their students. A good example of this sort of curriculum would be reading programs such as the Wisconsin Design for Reading Improvement. The Wisconsin Design for Reading Improvement is a curriculum plan which divides the reading process into discrete skills. These skills are then taught to children in sequence. A child may not progress to another skill until he/she has mastered the preceding one. The curriculum unquestionably has internal logic; however, whether this logic matches the logic of the lives of the various students to whom it is taught is, at best, questionable.

Given such a curriculum many teachers struggle to make it interesting and relevant. When a curriculum is disconnected from the life experiences of their students many teachers attempt to create shared experience in the

classroom which is interesting to the students and will therefore motivate them to learn. So perhaps the teacher makes hand puppets and has the puppets talk to the kids about vowel sounds or maybe the teacher makes a cardboard tree and has the children pluck the blend "fruit" from its branches. This approach to teaching has the advantage of being a bit less dull and it surely fills up the free time teachers have nicely (making the various props); however, by itself it likely has not greater meaning in lives of students than more conventional teaching methods. The primary difference may well be that in addition to being abstract, school knowledge is also made to seem silly and the teacher a ridiculous caricature of an adult.

Creating an Accepting Environment.

The second principle governing good student-teacher relations is acceptance. By itself opening a classroom to the lives of the people who must be there together is not enough. Teachers must strive to create an atmosphere of acceptance between and among students and themselves. This is not to say that the teacher never corrects or criticizes. It means that the context of such criticism is an acceptance of the humanity of the person being criticized. This requires more than a few words of how important it is to be kind to each other uttered periodically after a fight. It requires close attention to the kind of behaviors that are expected and nurtured by the organization of the classroom itself. This means that classroom rules, curriculum organization, instructional techniques and characteristics of your own verbal and non-verbal communications must be studied not only in terms of their stated purpose but for the hidden behavioral and attitudinal assumptions contained within them. My primary interest is the context within which students interact with each other and their teacher. The qualities of that setting interact with the qualities of the people within the setting so that each transforms and transcends the other. It is the teacher who establishes the initial characteristic of classroom interaction. For this reason I am amazed when I hear teachers, as I often do, discuss the cruelty of children's behavior as if it were a fixed, immutable characteristic. Teachers seldom speak of a child's inability to read, or write, or compute with that sort of fatalism. Teachers must assume that children do not already know what they are about to try to teach them. Without that assumption the act of teaching would be absurd. Therefore, I am arguing that the ability to treat other human beings with compassion and justice can be taught just as reading, writing, and arithmetic can be taught. Further I believe

that these things are best taught not through human relations lessons but through the organization of the classroom and curriculum.

The following two sets of classroom rules are specific examples of how classroom structure and teacher expectations may embody and promote the learning of particular modes of interaction. Each of the following sets of rules were found in a classroom in Wisconsin:

A. Classroom Rules.

1. I must remember to work very hard and not bother my neighbors.

2. Since I like to get out of my seat and visit I also like to write this sentence.

3. Since I like to waste time visiting I also like to waste time writing.

4. I will remember to be very quiet when walking in the hallway.

5. I must remember to stay in my seat.

6. I worry about myself and only myself.

7. I will not chew.

B. Our Bill of Rights.

I have a right to be happy and to be treated with compassion in this room.

This means that no one will laugh at me or hurt my feelings.

I have a right to be myself in this room.

This means that no one will treat me unfairly because I am black or white, fat or thin, tall or short, boy or girl.

I have a right to be safe in this room.

This means that no one will bite me, kick me, push me, punch me or hurt me.

I have a right to hear and be heard in this room.

This means that no one will yell, scream, shout, or make loud noises.

I have a right to learn about myself in this room.

This means that I will be free to express my feelings and opinions without being interrupted or punished.

It might somehow be easier if we could characterize the first set of rules as an aberration, but I don't think it is possible to do so. At least the first set of rules has the virtue of clarity. Every day children go to schools and are told in manifold subtle ways to judge, compete with and sort their fellow students into categories. Just as most adults in our culture have come to accept extremes of wealth and poverty, of power and influence as a natural state of affairs, so too most children quickly learn to recognize similar distinctions in school and to regard them as natural. In such a context it should not be surprising that the "natural" cruelty of children endures. A humane teacher can soften the impact of such an environment and this is worthy and important. However, in order to move beyond amelioration, teachers must learn to learn with their students so together they create a humane basis for classroom interaction.

Even the most humane teacher who listens and observes well, and is willing to look for ways to organize the classroom and the curriculum to encourage students to bring their life experiences into the classroom has some students who have no desire to participate in the class. It is, of course, not possible nor is it ethical to attempt to force someone to reveal something he does not wish to share. However, it is possible and ethical to self-consciously set out to establish a classroom atmosphere in which the possibility of sharing remains a real one and the decision not to share is always open.

The work of cognitive psychologists is very helpful in understanding environments that encourage learning. Leon Festinger has characterized the type of environment that helps promote change and learning as one in which people feel at ease and comfortable and which contains elements of challenge. This means teachers and students must trust each other. All of us are more willing to entertain the challenges of people we trust than challenges from those whose regard for us is in doubt. This being the case teachers face the task of challenging their students in a manner that does not undermine openness and acceptance.

Teachers can learn how to connect a good many class activities to questions students consider important by careful observation of students in an open, accepting environment. In this way class activities can become the challenge that Festinger believes lead to learning. Student acceptance of the significance of the classroom activities that he/she is expected to engage in is central to this conception (i.e, does the student value what he/she is expected to do?).

Clarifying Thought.

The third principle governing good teacher-student relationships is therefore that the relationship allows both teachers and students to see problems more clearly. The teacher shares what he/she has observed and demonstrates and/or makes available knowledge that can lead to the solution of perceived problems. In this sense the purpose of teaching is to bring and/or make knowledge that can lead to the solution of perceived problems. In this sense the purpose of teaching is to bring students forth not to convert them, and education is not only to serve the students but to be inseparable from them. The destruction of the separation between teaching and learning is essential to achieving this purpose. Teacher-students and student-teachers are mutually responsible for making observations, clarifying problems and bringing intelligence to bear on those problems deemed important. In this way knowledge resources are not just utilized; they are also created out of the experiences of the students and teachers.

Conclusion.

It may be difficult to see how to teach according to these principles, given the constraints placed on public school teachers in America, and the tendency to view teaching and learning within the context of a well specified subject matter. Probably of equal importance are the questions teachers may have about the personal benefit of putting forth the effort such teaching calls for.

There is no question that increasing political pressure on teachers exists in America in the 1970's. Many public school teachers, to whom I have spoken, report that they increasingly feel that they are becoming technicians with little latitude for personal initiative. Bleak as this sounds it is not altogether hopeless. Even in the most restrictive systems there are, more often than not, still areas in which the teacher can take the initiative inside his/her classroom. These areas include classroom rules, discipline procedures, room decoration, many class projects, and so on. What a teacher does in those areas within which he/she can exercise initiative could be self consciously devoted to the creation of an open, accepting and challenging classroom environment.

This requires a positive affective bond between and among the students and the teacher and the recognition of the teacher's authority by the students.

It is important to emphasize that the principles I have outlined are intended to suggest a basis for movement in a particular direction. They are not fixed for all time. The attempt to move, to change things itself provides a personal benefit to teachers in terms of increased self awareness and learning. In order to realize this benefit, however, it is necessary to generally adopt the view that teaching and life are experiments whose outcomes cannot be clearly predicted in advance, and which lead not to final solutions but to other questions and experiments. With an experimental perspective unexpected results are not failures; they are opportunities to learn more clearly how to proceed. It does not require that teachers add to an already impossibly long list of things they are expected to do. Rather it asks that teachers begin to learn how to qualitatively alter the basis of their relationship with their students within the areas of initiative open to them in their classrooms. This is personally risky because no one can promise where the transformation will end. However, self awareness requires personal risk and a willingness to experiment, and when a teacher is able to bring these qualities to bear in a classroom teaching is no longer just helping students. It is also learning.

An experimental approach to those dimensions of classroom experience over which the individual teacher has control can give us reason to be hopeful because it holds out the possibility of teachers and students learning together about themselves and the world in a way that strengthens everyone.

CHAPTER 6.

MULTICULTURAL CURRICULUM FOR PUBLIC EDUCATION: AN ECONOMIC ANALYSIS.

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For some time it has been my desire to make a public statement about the feasibility and appropriateness of a multicultural curriculum for public education. I thank you for the opportunity to present my feelings, beliefs, perceptions, knowledge, and judgments about an area that is of great concern and importance to many professional educators and citizens throughout these United States. It is my hope that my comments will raise some issues and jolt some thinking about selecting and using cultural content to make curriculum decisions affecting public education.

As I pondered the topic "Multicultural Curriculum for Public Education" I tried to imagine the specific content and separate group experiences one would select and use to foster a relevant and effective public education for most, if not all, citizens in America. I read a number of papers and books (Anderson, 1978; Selekovich, 1978; Banks, 1975, 1972, 1976; Gay, 1977; and MacDonald, 1977) by knowledgeable and distinguished writers who have discussed at length different aspects of multicultural curriculum and education.

After that experience I was reluctant to go through with this effort today. My reluctance stemmed from the fact that the range of viewpoints, definitions, pronouncements, specific suggestions was both broad and varied in scope and focus. This experience caused me to rethink ways I might present my notions of a multicultural curriculum for public education in the light of the dominant intellectual and conceptual views and the social realities they propose to address.

For the purposes of my analysis, I accept the notion that (A) we live in a pluralistic society, (B) many cultures have existed, still exist and have been adapted by and into the dominant culture in America, (C) our schools and society have been and continue to be dominated by Euro-American cultural patterns, (D) the population of America comprises different groups with diverse ethnic backgrounds, (E) information about many ethnic groups is not generally known or valued and has been excluded from the school curriculum, and (F) any culture can be a legitimate basis for curriculum

selection, planning, and instruction. My reading and study of the literature suggest that I could add little to the justification and advocacy for the implementation and use of multicultural programs for public education. However, I have concluded that the approaches to multicultural education that are prevalent in the literature are not likely to achieve the purposes implicitly or explicitly claimed: (a) improve school performance for minority children, (b) assist minorities in their efforts to gain political, economical, and social advantage in the general society, and (c) increase acceptance of minority cultures and ethnic groups by the majority of members who advocate and support the dominant culture. In short, multicultural education as presently conceived, is probably not a viable, functional and useful aid to changing the substantive reality that excluded and continues to exclude minorities from full participation in American life. While I might agree that a multicultural curriculum might as presently conceived be of assistance in helping students feel more positive toward themselves and others and appreciate diversity among different groups of people, it does not guarantee improved performance in learning, achievement, and life conditions. We must face the fact that curriculum content that does not enable children to perform at an acceptable level and holds reasonable promise for making life better for many who are in real need has little long term value worthy of extended time and resources.

To me the whole question of the need for a multicultural curriculum rests on providing equality of opportunity through the schools as a first step toward equality of opportunity in the society. In order to deal with this question, one must entertain the notion of equality and ways in which it manifests itself in affecting the life chances of all people in our society. For our purposes, there are four types of equality all citizens seek in our society. The types of equality to which I refer are (A) political equality, (B) civil equality, (C) cultural equality, and (D) economic equality. The notion of political equality is manifested by the "one man, one vote" in our society. In most instances every person who meets the legal qualification for political participation can do so, allowing of course, for personal and individual practices which limit political participation.

The second type is civil equality. Civil equality in terms of "equal justice under the law" is generally accepted and supported by all segments of our society. Even though miscarriages of justice may be experienced by individuals in various locations with different economic resources at their disposal, the acceptance of civil equality is embraced by all members of our society. Cultural equality is the third type of concern. Cultural equality does not exist in this society and the dominant culture will

resist attempts to displace or equate other cultures with the dominant culture. The advocates of multicultural education have correctly noted the problem of cutural inequality and attempted to deal with it directly through the school's offerings. The fourth type of equality is economic equality. Economic equality does not exist in our society either. Any attempt to bring about economic equality will be resi_ted and is likely to fail, given the multiculturalist approach to the problem.

It should be noted that cultural and economic equality have a linear and mutually supportive relationship with one another. If cultural equality could be attained then prospects for attaining economic equality would be greatly improved. Equality of culture suggests that all subcultures are of equal worth and can demand an equal share of resources and power. Therein lies the problem. In our society, cultural and economic equality go hand in hand. You cannot have one without the other.

Although it may appear that we have reached an impasse in terms of the school's ability to help poor children achieve cultural equality that translates into greater economic equality throughout their adult lives, that is not necessarily the case. The problems and solutions are tied to the operational definition attributed to the concept of Multicultural. The most prevalent operational definition of multicultural treats the meaning of culture in a traditional sociological sense that is dysfunctional as a basis for understanding a modern dynamic society that serves and supports many tastes, interest, ideas, values, and people. Julian B. Seward reveals the nature of the problem of defining culture in modern societies in his assertion that the "present working definition of culture was devised largely for the study of preliterate, primitive societies. and it does not at all meet certain needs in the analysis of more complicated contemporary cultures." (Steward, 1972, p. 44). Multicultural in most educational literature uses an operational definition of culture that is conceptualized on the basis of facts gathered and observations made in primitive or "tribal" societies. As a consequence, the concept of culture used by many multiculturalists is based on three fundamental aspects of the behavior of people who are members of tribal societies.

The first aspect suggests that culture is normative behavior that is shared with allowances for special modes of behavior associated with age, sex, occupation, and other specific roles. In the literature, many multiculturalists use this aspect of culture by arguing that ethnic groups share common traditions, feelings that are manifested in observed normative behavior. Many multiculturalists argue unconvincingly that Blacks, Mexican-Americans, or native Americans share normative behaviors that are unique, common, and shared by members of each group. I believe this to be a false assumption.

A second aspect of culture is thougnt of as pattern that enables one to conceptualize the organization and maintenance of a culture. This covers such notions as basic attitudes, value systems, status and role personalities and other ways of providing structure in society as a function of one's ethnic membership. In other words, an individual's position and role behavior can be explained by his ethnic group membership. I believe that to be a false assumption.

The third aspect of culture used by most multiculturalists is essentially relativistic. One culture is viewed in contrast or comparison with other cultures. In this instance there is a tendency for multiculutralists to emphasize the persistence of patterns and content with little attention focused on qualititative differences between development levels or stages experienced by different cultures in a given society at different times. The relativistic view of culture as one of the cornerstones of the multiculturalist's argument is not a viable notion since ethnic groups in America cannot be totally described, analyzed, and understood according to a framework based on group membership.

The conceptualization of culture on the basis of its normative, patterned, and relativistic aspects have enormous value for analysis and comparison particularly when one wants to show contrasts. However, for reasons just stated, this conceptualization of culture is not an effective tool for explaining and understanding cultural change that characterizes modern society in America. I agree with Steward (1972) when he asserts:

"Certain aspects of modern culture can best be studied quite apart from individual behavior. The structure and function of a system of money, banking, and credit, for example, represents superindividual aspects of culture. To say that in the final analysis a banking system, like all culture, exists in the minds of men is not to say that its operation can best be ascertained by using an ethnographic or psychological method to study the behavior of bankers. The system not only has complicated rules, regulations, and principles of its own, but it cannot be understood without reference to world trade, industrial development, marketing, legal system, and many other factors. The national aspects of banking can be ascertained from economists who have made them their specialty. It would certainly be approaching the problem in the most difficult way to use the ethnographic method." (p. 46)

Using this analogy as a starting point, I do not feel that the study of groups of people in our society is a study of their culture in America. It is at this point that I think multicultural approaches to public education are hopelessly flawed. In order to make effective use of a multicultural curriculum for public education there would have to be a reconceptualization

of the meaning of culture within the context of modern society. Any meaningful reconceptualization would have to take into account those aspects of the culture which (A) demand the attention of significant groups of people, (B) shape their attitudes and values, (C) provide and explain role differentiation and (D) enable one to analyze different behavior approaches to meeting basic human needs. Therefore, the problem and the solution to providing a multicultural curriculum for public education rests squarely on how culture is conceptualized and used to select relevant content and experience for a number of different learners.

At this point I would like to make a modest proposal concerned with how the notion of multicultural education might be conceptualized to fit the reality of modern society. According to my view, there are many cultures in our society operating independently but not in isolation from one another. People relate and operate within these cultures in predictable ways and their behaviors are guided by the nature and focus of cultural intent in question. Using this for my starting point, I think there is an overriding culture with many interrelated subcultures operating in our society. The primary culture is the capitalistic culture. Some of the more obvious and known subcultures include the production subculture, the market subculture, the consumer subculture, and the poverty subculture. The capitalistic culture is concerned with the creation, growth, maintenance, investment for profit and preservation of capital in our society. Emphasis must be focused for our purposes on the growth of capital and investment for profit. If capital does not grow it is not possible to maintain the present standard of living and increase the standard of living for poor citizens in any meaningful sense. In addition, capital can not grow without profit. Growth of capital and profit must go hand in hand to make life better for a larger number of people over a longer period of time.

Belief in the capitalistic culture is generally shared by all even though different individuals have different attitudes and values toward it. In our society, everyone is affected by the capitalistic culture because it touches every aspect of human behavior and activity in our society. However, it is apparent that certain ethnic groups do not share significantly in important aspects of modern culture that are essential for their survival and advancement. The structure and function of a system of money, banking, and credit, for example, affects our lives and beliefs. We do not all participate in this system in meaningful and positive ways. But we all have to participate. Therefore, no one in any ethnic group can be indifferent to the capitalistic culture.

It might be instructive at this point to further illustrate the notion by expanding comment on some selected subcultures in the capitalistic culture.

One such subculture is the production culture. There is a general belief in value of people being productive human beings and the maintenance of a production system that fulfills our needs at a given level of quality with psychological and social acceptance. There is a market subculture. A market subculture exists based on traditional and recurrent needs or for the creation of new markets. The market subculture is primarily concerned with getting goods and services to people in the most efficient and economical way. This aspect of the capitalistic culture caters to and creates tastes and behavior patterns of people in our society. The market subculture cuts across many activities at different levels. Another subculture is the consumer culture. There is a strong belief in consumption of goods and services by all people in our society. The consumer subculture shapes behavior, demands loyalty and influences the personal decisions of large segments of our total population. The last type of subculture I will discuss is the poverty subculture and in a sense it results from the negative consequences of the capitalistic culture and the subcultures previously mentioned. If the poverty subculture were viewed as a byproduct of the capitalistic culture, it would lose explanatory vitality for people who do not register high enough on the scale to be adequately described and understood. Therefore, the poverty subculture focuses on the life conditions and the resulting behavior characteristics of large groups of people in our society. The poverty subculture is also complicated by the fact that a large segment of people in this group are members of distinct racial groups with some unique life styles that grow out of ethnic membership at different levels on the economic ladder.

It is my belief that a multicultural curriculum based on the capitalistic culture and related subcultures (production, market, consumer, and poverty) offers a more realistic basis for devising a curriculum for public education. Information selected from the capitalistic culture has the advantage of being tied to relevant present human activity, dealing with factors that directly affect behavior, and enjoys the attention and support of large segments of people in our society. Therefore, culture as it applies to school curriculum must be reconceptualized to deal not only with the historic development and social characteristics of the culture, but also to incorporate those things that are essential for achievement and social mobility. In reality, the system of money is part of the culture but it is not incorporated systematically into our school programs. Groups looking at their future as opposed to looking at their past must be taught about the capitalistic culture. A focus on the capitalistic culture enables all children to learn content and skills that have direct application to their daily lives presently and in the future. When the school approaches the capitalistic culture directly, it considers things that affect all children in our society. It should be noted that the capitalistic culture and the poverty culture are tied together in our

society. Success and growth in the capitalistic culture have a direct relationship on the nature and extent of prosperity in the poverty subculture. Conversely, the shrinking and decrease of the capitalistic culture have a decided depressing effect on the poverty subculture. Youth from minority groups who represent a large percentage of people in the poverty subculture must understand how the capitalistic culture works in our society and how they are affected by it and how they might become part of it. The capitalistic culture continues to play a crucial role in shaping the actions, attitudes and values of most people. Children who do not know about the nature and function of the capitalistic culture have no hope of removing themselves from the poverty subculture which characterizes their lives and I might add neither do adults.

While I might agree that a positive self image resulting from the study of group or ethnic culture is attainable, it still will not assist a child to move from a poverty subculture to an advantaged subculture in the capitalistic culture. People with positive self images who have unvalued or undervalued knowledge and skills are prime candidates for the poverty subculture.

At this point I would like to offer an example with which most of us are familiar. The book, Roots, by Alex Haley is a fine example of a cultural phenomenon that deals with the life of a black family's struggle in America during a given period of our country's history. Most blacks are proud of Alex Haley's accomplishment and see it as a great contribution to the cause of cross cultural understanding. No doubt there are many who would like to see the book as part of the curriculum for all children in schools throughout the land. Roots would represent one of the finest examples of multicultural curriculum material available. This is a valid and useful conclusion. Let us take the example a step further and look at it in the framework of the capitalistic culture.

In terms of the capitalistic culture, Alex Haley's book Roots is an even greater success for many people most of whom are not black. For purposes of argument, Roots sold one million copies in hardback cover at ten dollars per copy for total sales of ten million dollars. Of the ten million dollars, Alex Haley received 1.5 million dollars as a royalty minus his $25,000 advance and other advances for copy development. The remaining 8.5 million dollars found its way into the capitalistic culture in many forms. Editors, lawyers, typesetters, printers, paper distributors, ink distributors, graphic artists, secretaries, truckers, salespersons, book distributors, television producers, actors, costume makers, cameramen, photographers, electricians, investors, and many others all shared in the work of Alex Haley to a greater degree than he did in a strictly capitalistic

sense. In New York City, let us say that two hundred thousand copies were sold by a book distributor. At usual industry practice of selling the book, distributor books for resale at 40 per cent the retail price, his gross profit would be 1.2 million dollars, about 300 dollars less than Alex Haley who wrote the book. And he might even be a racist. The publisher is likely to make much more than Alex Haley in profits from the sale of the book. It does not stop there. When Roots was adapted for television, ABC was the #3 network in terms of ratings. The television production of Roots made ABC #1 in the ratings for the first time in the company's history, adding millions of dollars of income to the annual earnings. Products advertised during the showing of Roots made untold millions from the sale of their products and on and on the story goes. The capitalistic culture is robust and pervasive. The story was about blacks but the vast majority of the direct benefits in terms of capital gains went to non-black who were bonafied members of the capitalistic culture. Even when blacks produce cultural material that is widely accepted by the dominant culture, it will not benefit the average black person unless he is sharing in the growth and profit of the capitalistic culture. Unfortunately, this example is repeated in other aspects of the culture advocated by the multiculturalists.

If a multicultural curriculum is to improve public education for children of the poor, it must focus on cultural content and experiences that will make a difference in their lives as adults. The society in general will respond to people and ideas when it serves the purpose of the various subcultures that do exist throughout our land. I agree with Selakovich's view of using ethnic groups as the basis for multicultural education when he asserts that:

"Ethnicity realistically holds no great promise for the solution of our great national problems of unemployment, poverty, depletion of resources, inflation, the decline of cities, or the development of an educated and enlightened population. Ethnicity, as such, offers no new and creative course of action. It is rooted in the past and tends to encourage a a kind of status quo. Even attention to ethnic representation in seats of power does nothing to solve the real problem." (p. 142).

If the problems of the poor reside in the capitalistic culture, then the curriculum must enable them to understand that system so that they might participate more fully. Schools must continue to provide an educational experience for children that is more closely related to the reality of our present-day society. While children must be given a multicultural experience, I remain concerned about how decisions are made for identifying different subcultures that are in operation and affect the actual life conditions of people. To the extent that this can be accomplished I feel that a multicultural curriculum can make a real contribution to public

education for a larger segment of students.

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CHAPTER 7.

TOWARD A HUMANE CURRICULUM. (1)

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In my own lengthening career in education, the theme of the humane curriculum has come to the center of attention twice: once during the 20's and 30's, and again now. During the 20's and 30's, the theme took the form of concern with the "whole child." It followed Dewey's injunction that education was not only preparation for life, but it was life now -- that the growing child was to be respected for his present as well as his future. It followed 50 years of child study, beginning with Wundt, (2) but it had its ultimate roots in Rousseau and had been kept alive by such figures as Pestalozzi (3) and Froebel. (4)

The movement of the 20's and 30's suffered a sad fate. It lost its edge and degenerated into moralizing and sentimentalism. Events overwhelmed it: the Second World War, the political reactionism of the 50's, the educational conservatism of the 50's and 60's.

Now it has recurred. Why? Perhaps because of the increased threat to individual identity brought about by urbanism, though this has seemed a constant theme to me since the 30's. Perhaps because of the impact on the public consciousness of the sweeping national events of the time -- the assassinations, the Vietnam War, the disaffection of the young, the mood of social criticism. Perhaps for reasons that are internal to education: a reaction against the conservative thrust to make of teaching a set of impersonal techniques. Or perhaps we are caught in one of those tidal cultural changes in our post-industrial society. In any case, the theme has acquired a renewed interest for us.

It could lose its thrust once more. The difficulty with the term "humane" is that it invites sentimentality, moralizing, and rhetoric, not concerted action -- witness the diffuse writing of the educational romantics since 1960. If we are not to lose this opportunity to invent a humane curriculum, we will have to confront the term "humane" in a way that invites action. That is what I shall attempt here. I shall offer a structure for the term humane that I believe can be applied to the design of educational experiences. If the structure is useful, we will have in

our possession the means for working out the application of the term to our day-by-day work. The chances that the "humane curriculum" movement will once more dissolve into sentimentality will have been reduced.

According to the view taken here, educational institutions as we have inherited them are not humane because they fail to deal with the human condition in all its variety and meaning. They fail to carry out the joyous affirmation of what it is to be a human being -- to celebrate the human condition. Instead, they continue to affirm a part of humanness -- the intellectual -- as if it were the whole. We affirm an eighteenth century view of mankind. Déesse Raison (Goddess of Reason) continues to rule. In our conception of the curriculum, we have not got beyond the enlightenment. By reducing everything to the cognitive -- the intellectual -- we misportray the nature of the human being to growing young people. It will not do, and it is not necessary, if we give disciplined attention to what it is to be a human being.

The Meaning of "Humane."

The term humane has three sets of meaning: a popular meaning, an activist meaning, and a traditional meaning. Let us examine them, since some of the confusion surrounding the term is brought about by our failure to distinguish the meaning we intend.

The popular meaning of humane -- the dictionary meaning -- is simply to be kind. Humane treatment of animals means forebearance toward them; to inflict unnecessary pain on an animal is to be inhumane toward it. The same may be said of the treatment of war prisoners -- or any prisoners. The term has little positive meaning. To feed and stroke a pet animal is not to be humane toward it; it is to respond to the animal in the animal's terms. As with most virtues, we define the breach much more clearly than we define the observance. "Thou shalt not" is much more common in our moral teachings than is "thou shalt." We are specific about vices -- cruelty, falsehood, theft, and so on. We are vague about virtues -- kindness, love, consideration. According to the popular definition, to be humane in school would mean no more than that we do not torture the children, physically or psychologically. The definition does not invite us to celebrate or to affirm the human condition of children; it seeks only to prevent brutalizing them. Applied to the curriculum, it leads to mere sententiousness, as in McGuffey's Readers.

The activist meaning of "humane" is expressed in a number of movements popular currently: value clarification and values education; "affective education," or the acknowledgement of affect; and the various movements that seek social justice through passionate activity. The activist movement defines itself by what it opposes: bureaucracy, hierarchies, all forms of social coercion, materialism, technology, large institutions, and the "establishment." In its assertive form, the activist humanists emphasize autonomy, love and tenderness, empathy, a Rousseauean view of man. They acknowledge the physical nature of man. They act by forming groups of "True Believers:" communes, encounter groups, quasi-religious groups, and the mystical groups.

Applied to education, the activists promote encounters with private emotion in a public setting, the generation of social emotional phenomena, and in general the celebration of the social-emotional-physical self. In contrast with the popular and the activist meanings of humane is the "Great Tradition." The question "What is man?" has occupied the attention of thoughtful people since the Greeks. The Tradition seeks to confront the astonishment of human existence. It portrays man as a limitless array of possibilities. The Tradition includes philosophers, poets, and theologians; in our time it also includes anthropologists and other social scientists, especially psychologists.

There are two kinds of statements about man that arise from the Great Tradition. One kind refers to the whole man and his functioning, using such concepts as homo faber (Man the maker), homo ludens (Man the player), homo cogitans (Man the thinker), Child of God, Man the chameleon, and Man the timebinder. The other seeks to name the parts, or properties, or faculties that make up man. This is done for the purpose of analysis. Thus by the nineteenth century, one finds lists of attributes: animal, intellectual, aesthetic, affective, social, spiritual.

The first of these, the approach that deals with man as a whole, leads to the choice of areas of knowledge to be included in the curriculum. One selects mathematics because of its function for the whole of man in his role as analyst and problem-solver. One selects history because man is, indeed, a "time binder." One selects other fields because of what man must confront: the world of mankind, the natural world, himself. A general education, made up of the traditional academic subjects, may be rationalized as reflective of various views of the totality of being human. When we criticize and modify the offering of subject matter (a friend of mine would prefer to call it "object matter," since it declares what shall be the object of the students' attention), it is because we believe either that the whole man is not being portrayed or because there is a significant part of existence that the student is not educated to confront.

The second traditional meaning of humane, that which is analytic and deals with the components of human existence, is the type I shall use here. If the basic function of an education is to celebrate the human condition, then we must attend to the quality (or qualities) of the celebration. Hence, in this paper we shall seek to deal not with the choice of experiences (What shall we teach?), important as that is, but rather with the quality of experience (How shall it be conceived?). My intent here is to deal with the quality of the curriculum not the topics offered.

The Six Aspects of Humanness.

In what terms shall we think of the quality of the curriculum if the purpose of education is to celebrate the human condition? The Great Tradition says that quality shall be approached through a consideration of the various aspects of man which, taken together, make him human. There appear to me to be six of these, four of which have been funded with knowledge through the efforts of the developmental psychologists and two of which arise from the Tradition itself. All six, I will assert, are basic requirements for life. That is, if any one of them were wholly missing from one's persona, one would cease being human and would destroy himself or be destroyed by others. They are, I repeat, requirements for survival.

The six large categories I propose are these, given in decreasing order of familiarity with them in schools and the research that bears on them: the intellectual, the emotional, the social, the physical, the aesthetic, and the spiritual. Let us examine each of them in turn. In doing so, let us remember that our purpose is to apply them to the curriculum. This means that each of them must be a recognizable way people behave, for the quality of the curriculum is to be found in the responses -- the behaviors -- it elicits. Each of the six aspects of the human condition will, therefore, be examined as a form of human behavior -- what people do.

The Intellectual.

Of all the six qualities to be examined here, the most familiar to us educationists is the intellectual. The knowledge we have of intellectual development is by far the most richly developed by the psychologists. In

the Taxonomy of Educatioral Objectives: Cognitive Domain (Bloom, et al, 1956), we have what many consider a satisfactory mapping of the field. Piaget's description of intellectual development is having an enormous influence on curriculum making. (5) The older descriptions, which emphasized the increase of discrimination with the increase of experience in life, are consonant with more recent theories and with the general thrust of Dewey, as in How We Think (1910).

As behavior, intellectual growth is most manifest as children become sophisticated problem solvers. The "higher mental processes" involve analysis, synthesis, and evaluation -- all aspects of problem solving. Applied to the curriculum, honoring the intellectual aspect of the human condition would require that we move from inert fact (which, you will recall, Alfred North Whitehead said was the curse of mankind) to the manifold forms of Scheffler's "know-how" (1965). It is in the intellectual area that the curriculum projects of the 50's and 60's made their principal contribution. Intellectual behavior was seen as an active process of inquiry and problem solving (i.e., the reduction of discrete data to patterns), in which the child was constantly challenged to grow in the acquiring and using of the various logics contained within the principal disciplines that make up intellectual knowledge. More progress in curriculum making for intellectual development occurred during the 50's and 60's than at any time during this century.

The Emotional.

We are far less familiar with emotional development, and with emotional behavior, than we are with intellectual growth and behavior. Studies of emotional development are largely of this century. While the field is not so elaborately researched or mapped, theories and empirical evidence do exist. One theory that I shall adopt here, because it lends itself to curriculum application, takes the development of distance from one's self as crucial to emotional maturing -- the ability to examine (and perhaps rejoice in) one's own feelings. The ability to take one's feelings as the object of attention is crucial to emotional development. To have feelings is to be emotional; to acknowledge them is to move toward emotional maturity.

Emotionally, people differ from animals in two obvious ways: people can suppress emotion (though, as we all know, with some risk), and people are capable of emotional subtlety and complexity. "I can smile, and murder while I smile," as Richard III said.

Alas, little is done in the curriculum to promote emotional maturity, since the tendency is to reduce everything, including emotion, to intellectuality. We therefore ignore the passion and the nobility that is in the social studies for the taking. We fail to treat literature as if it were indeed literature, portraying the subtleties of feeling that we are heir to. We ignore the fact that science is, first of all, a human endeavor, as described in the Double Helix (Watson, 1968) and elsewhere. In the degree that we deal with emotional development in school, it is on an interpersonal basis, in sports, and (sometimes) in music and the other arts. In the main, however, we deal with emotion as if all emotion were a crisis, to be overcome "objectively" as soon as possible.

The Social.

The development of the social self has been mapped even more inadequately than the two already mentioned, but some descriptions, if not developmental theories are available to us. For one thing, we have long recognized that human beings are gregarious. They cannot survive alone for long. That is why solitary confinement is such a brutal form of torture. Even Simeon Stylites, on his pillar, was no lonely hermit -- he preached to the people. (6) Social behavior is as much a requirement for survival as any of the six aspects of the human condition we are examining here.

Of the many descriptions of the stages of social development, we will select two: the development of social organization (including the ability to cope with conflict) and moral development, as recently set forth by Kohlberg (1970) and others. We shall sketch them briefly, for our primary interest is their application to the curriculum.

Early observations of the organizational behavior of young children recognized their tendency at the outset to "play alone together." Then they progress from low organization games, such as the circle games of ages six and seven, to progressively higher organization games, such as the formal sports and contests (e.g., chess and bridge). The rules become more numerous and the games more complex.

Similarly, in moral development there is a progression from strict dependency on an authority figure to increasing social autonomy, until students form their own governing structures. Such a progression is traced by Kohlberg.

It is important for us to decide how to consider moral development. Here,

I take the position that it is a social attribute. "Morals" have to do with how one shall relate to others. The development of conscience, from this point of view, is a social matter. It bears on interpersonal relations and social responsibility more than it bears on one's treatment of one's self. This is an arbitrary decision -- while one ought to take a constructive view of one's self, no social sanction applies if one does not. Justice to self is treated, in this paper, under the spiritual domain, though of course it has social consequences.

As an objective of schooling, social development has traditionally been subsumed under character development or moral development, as in Kohlberg, or seen as the development of citizenship, an increased ability to adapt to a given society or to be socially productive and of value to others. This last is the thrust of most of Dewey's proposals about education.

It should be apparent that neither the field of social development nor the subject matter we call social studies is coherent. If the principal purpose of the social studies were to celebrate the social nature of man, an entirely different subject matter would emerge out of the present history-geography-economics-anthropology quagmire. We would seek that students discover within themselves the need for institutions and that they pursue the ends of justice in all social enterprises. We would encourage that they come to terms with conflict and conflict resolution, and that they learn the arts of what is now called "pro-social" behavior. They would discover how it is that social meanings permeate almost all other meanings.

The Physical.

The physical meanings of human existence are not the same as the meanings pediatricians deal with daily. By physical development, here, we mean the growth in the realization of one's self as a physical being. Very little funded knowledge exists in this domain, though it is obviously needed in a consideration of those aspects of the human condition necessary for survival.

Our failure to deal with this form of self-realization reflects the medieval separation of mind and body that still haunts us. If the body is essentially a corrupt, temporary abode for a soul on its way to eternity, it does not deserve attention. Indeed, it ought to be suppressed. Our academic value system reflects this ancient, powerful tradition so

accurately that one is tempted to explain this aspect of the curriculum in medieval terms.

A celebration of the body takes place in two parts of the curriculum -- sports and dance -- but notice the relatively low status they hold. While these two fields should be given the status they deserve, they in no sense adequately deal with physical development as we mean it here.

To deal with it adequately, we would do things deliberately we now do only incidentally. We would examine our various perceptual systems, seeking to build perceptual discrimination -- we would try to see better, hear better, feel or touch with greater sensitivity, taste with discrimination and pleasure, and become aware of movement. And we would learn how the bodily organs function together. We would do something as simple as putting full-length mirrors in classrooms, to the end that growing children become aware of their bodies as wholes. We do almost none of this, obvious as it is.

The idea of the "psychomotor domain" is a short step in this direction, as are the fairly elaborate descriptions of motor development. In comparison with the other domains that make up human existence, however, this one is scarcely explored now.

The Aesthetic.

If one were wholly devoid of aesthetic response, one would become eccentric, would be rejected by others, would take a destructive stance toward the self, and would ultimately be destroyed. It is this proposition that leads me to include the aesthetic in the six aspects of the human condition considered here.

The aesthetic response has been examined by the psychologists only fleetingly. Many of their examinations of it have been based on an inadequate notion of what the term refers to. For example, some psychologists include aesthetic response in the affective domain, as if it were only, or mainly, an emotional response. It is far more than that, as we shall see. Indeed, there are aesthetic responses with very little emotional content.

Since here we are concerned with the curriculum, it is the aesthetic response that interests us. Whether this response is to an occurrence of one's

making or to someone else's, it is still basically the same kind of response.

Harry Broudy (7) has identified four aspects of the aesthetic response: the formal, the technical, the sensuous, and the expressive. Let us examine his formulation, for it seems useful for purposes of curriculum analysis and curriculum making.

The formal response is a response to form -- a recognition of the purely formal qualities of the aesthetic object. One recognizes the category within which the object exists: it is a farce, a landscape, a fugue, a classical ballet, a lyric poem, an operetta, a certain kind of film. Or, to leave the arts, it is a political conflict, a formula, a set of directions, an electric toaster.

Note that it is implied here that one may choose to respond aesthetically to any object or set of events, from Hamlet to an errand at the supermarket. The difference between the two objects of the response is that an aesthetic decision for one is likely to yield a richer as well as a different response than for the other.

The technical response involves recognition, perhaps simulation, of the technique used in producing the aesthetic object. Here one becomes interested in composition, brush work, how the maker of the object apparently organized his task, what he had to do to accomplish it. If one plays a piano, one "plays" a piece when one hears it played. Similarly, one "paints" a picture, one "acts" the part, one "sculpts" the observed form, and so on. To take the response further, one "relives" the past, one "solves" the given problem, one "builds" the house. The more one knows of the various techniques, the more available is the form of the aesthetic response.

The sensuous response acknowledges and seeks awareness of the appeal of the aesthetic object to the sense. Here one becomes aware of one's own perceptual processes: one notices color, texture, movement or implied movement, odor, taste. That is why people want to walk on the forbidden grass, to touch the forbidden museum object, to test wine for its "nose," its color, texture, and taste. It is through the perceptual processes that one literally "takes in" an aesthetic experience.

The expressive response is a summary of the others, in which one assesses the meaning of the experience. One evaluates, perhaps, but the evaluation goes far beyond simple liking or disliking. One savors the experience. Having engaged one's self with the object or set of events formally, technically, and sensuously, one incorporates the experience -- that is, makes it part of one's self.

It is this act of incorporation -- the expressive or interpretive response -- that makes significant aesthetic experience unforgettable. I think that much of the enormous amount of forgetting that occurs during formal academic instruction arises from its lack of aesthetic meaning.

Perhaps enough has been said here to make it evident that the aesthetic response exists in its own right. While it is related to intellectual, emotional, social, and physical behavior -- as all of these are to each other -- it is distinct from them and cannot be reduced to any one of them. It follows that any school experience, to be fully human, must be examined for its aesthetic significance. If it is, it is likely to be unforgettable. I shall offer an illustration of how this may be done later in this paper. Meanwhile, we will settle for Auden's idea that "the poem reads me," or these lines of Josephine Jacobsen (1974):

"O God, it peels me, juices me like a press; the poetry drinks me, eats me, gut and marrow until I exist in its jester's sorrow . . . "

The Spiritual.

It is of the essence of what it is to be a human being that we ask ultimate questions -- questions that must be confronted, that must be acknowledged, but which cannot be answered intellectually. These are the questions concerning meaning. What is the meaning of existence and death? What is infinity? To be human is to be astonished at one's own existence.

Those who wholly fail to confront such questions live lives without ultimate meaning. If one cannot find meaning in life, one destroys oneself -- and people do, indeed, destroy themselves because they find themselves meaningless.

All of this I shall call the spiritual. By the spiritual, I do not intend to refer to religion, but to that universal search for meaning that gives rise to religion. The spiritual response is an acknowledgement, perhaps, a celebration, of the search for meaning. The experience of the sublime, of the ultimately terrifying, of being lost in wonder or awe -- all of these are the kinds of response we are concerned with here. These experiences are inward. They are not primarily social, intellectual, emotional, aesthetic, or physical, although they may partake of all of these.

What has this to do with the ordinarily prosaic curriculum? We have heard, and tended to disregard, repeated appeals from the educational romantics of the past decade that we allow for such experiences in school. Some of them have been able to induce it in school. In their classrooms one hears spontaneous laughter, observes the close affiliation such experience builds among people, and senses that rarest of classroom phenomena, expressions of tenderness and love. Are these to be ruled out? Despite their many excesses, the romantics warn us that we do so at our peril. Historically, we have ridiculed the schools and been ridiculed by others precisely because this quality is missing. Things are "merely academic." We ridicule the narrow, purse-lipped, formalistic school master, as represented by Mr. Gradgrind. (8) It is time we acknowledged for curriculum purposes the spiritual response and the search for ultimate self-realization through the search for ultimate meanings.

How? Let us begin at an easily available level: astonishment. In mathematics, there are the invention of zero, the discovery of the Heisenberg principle, (9) and the remarkable phenomenon of regression to the mean, to name some obvious examples. In social studies, there are the regularities of human society and the interconnectedness of social existence. Science is so full of marvels -- from DNA to the atom -- that illustrations scarcely need offering.

It is in the arts, especially, that the whole range of human astonishment is portrayed, precisely because great artists in all fields seek to give expression to their inner visions. To allow for spiritual responses in school, we would do well to move the arts into a central position: all the arts -- poetry, literature, dance, film, graphic and plastic arts, music, and theatre. The curriculum in this respect is more spotty and inadequate than in any other.

The Goals of Teaching and the Six Categories.

Let us turn from the six categories that make up the human condition to another matter: the goals of teaching held by practicing teachers. There are three, as I see it. If one takes the three and places them in relation to the six humane categories, a grid with 18 cells is formed.

Teachers appear to have three broad goals in mind as they work with students and subject matter. First, they desire that the students become <u>fluent</u>, which means that they recognize the symbol systems, the phenomena, the data, or the media that constitute the domain of the subject matter.

In reading, they desire that students reliably recognize words; in the arts, that they recognize the properties of the media; in geography, that they be able to interpret maps and other data; and so on. This level of behavior corresponds to what Bloom's Taxonomy miscalls "knowledge." It is the lowest level of intellectual functioning, but is, of course, essential to any higher level.

Next, teachers seek that the students learn to manipulate the data, symbol systems, phenomena, or media in such a way as to extract meaning. They usually call this "understanding," but because I hope here to deal with broad applications, I have chosen a broader term. Included in the term manipulate are all the other aspects of the Taxonomy (application, analysis, synthesis, evaluation) beyond the lowest level.

Third, teachers hope that, having learned to be fluent in a given field and to manipulate it in such a way as to make meaning from it, the students will persist in carrying on their activities in the field. Having learned to think like an historian the student should continue to think on his own. Having learned to read intelligently, we hope he will continue to do so. In general, persistence is expressed after formal instruction ends; but it is also expressed while instruction is going on, in the form of voluntary behavior, perhaps as play.

Teachers also hope that students will develop confidence in their ability to manipulate the data of a field and that they will consider such activity valuable. However, this hope is a property of each of the other three hopes: fluency, manipulation, and persistence.

The suggested grid, placing the six aspects of the human condition together with the three pedagogical goals, looks like this:

	Fluency.	Manipulation.	Persistence.
Intellectual	1a	2a	3a
Emotional	1b	2b	3b
Social	1c	2c	3c
Physical	1d	2d	3d
Aesthetic	1e	2e	3e
Spiritual	1f	2f	3f

We come now to the central proposition of this paper: in order to achieve a humane curriculum, each subject matter and each experience must be responsive to all the aspects of the human condition, in the context of all the pedagogical intentions the teacher has. That is, to be conceived in humane

terms, a given subject area must be expressed intellectually, emotionally, socially, physically, aesthetically, and spiritually. If it fails to respond to any one of these aspects of the human condition, it is less than wholly human itself. Moreover, to be adequately conceived in ways that are consistent with the pedagogy of this century, subject matter must be conceived not only as fluency, but also as manipulation and persistence.

To put all this differently: for the curriculum to be humane, it must respond to eighteen questions at every point. Each of the questions takes the following form: In what sense does (e.g., manipulation) in a given field promise to contribute to (e.g., social) growth? Here are some examples:

1. How does the ability to manipulate historical data promise to contribute to the student's social growth? (Cell 2c)

2. How does the disposition to "play" with mathematics promise to contribute to the student's physical growth? (Cell 3d)

3. How does recognition of musical symbols promise to contribute to the student's spiritual growth? (Cell 1f)

Notice that the questions become less familiar and therefore more difficult as one moves diagonally through the grid, from Cell 1a toward 3f. We simply know less as we move downward through the grid. That is, we are far more familiar with the question posed by Cell 1a (How does fluency contribute to intellectual growth?) than we are with the questions posed by Cells 2e, 3d, 2f, and 3f.

This difficulty arises directly from the educational tradition that confines us. That tradition, which continues to be dominated by the Age of Reason, places intellectual ability so far in the ascendent as to reduce the other aspects of human condition to unimportance. We do our best to reduce everything to cognition. We tend to define (or fail to define) the other aspects of human existence as "non-cognitive," instead of acknowledging their intrinsic meanings. We value subject matter only in the degree that it contributes to the intellectual. Even Dewey tends to collapse all human behavior into "problem solving," an intellectual behavior. We act as if thinking, ideally in mathematical or formal logical terms, is the only human behavior worth noticing.

It is time we caught up with our own century. When we are not busy defending subject matter, we know better than to reduce everything to Mind. Indeed, much of the rebellion against formal schooling that plagues us

arises from the irrelevance of a purely mentalistic approach to the human condition. Man lives not by mind alone, as Crane Brinton pointed out in The Shaping of Modern Thought (1963). In addition to formal logic, there are Rousseau's General Will, Newman's Illative Sense, (10) Pavlov's conditioned response, and Freud's concepts -- all part of modern thought and none intellectual. There is the experience of the sublime, of the infinite, of social mechanism and empathy, and so on -- none of which we usually take into account when we plan the curriculum. In fact, we deal with only two of the eighteen cells in the grid almost all of the time: Cells 1a and 2a -- the contribution of fluency and manipulation to intellectual growth.

That is why people in practical walks of life characterize much of what matters to us as "merely academic." That is why, given the freedom to do so, students in alternative schools give such a significant place to the arts. They are trying to tell us something. We should learn to hear them. They imply that words are not enough. With Mercutio, they say, "Couple it with something. Make it a word and a blow."

Many a teacher intuitively makes use of the aspects of the human condition that go beyond the intellectual. Such teachers seem vital, enthusiastic, memorable. A student of mine tells me that the concept of negative numbers was presented to her as an astonishing human achievement (what I would call spiritual meaning) and that she was carried away by the idea. Let us examine mathematics, the subject in school most susceptible to forgetting and fear, for its aesthetic and spiritual qualities, not merely for its intriguing property as intellectual game playing. Let us examine the properties of language, not only formally and technically but as aspects of the social nature of human beings. And so on. If we will do so, the curriculum will become humane, because it will be saturated with human meanings.

It will be complicated, because human beings are complicated. Last year I tried the exercise suggested here with the director of social studies in a large Eastern state. He offered "conflict resolution" as a topic widely taught in the high schools, and we undertook to examine the topic from just one of the points of view described here, the aesthetic. In what sense, we asked, could the study of conflict resolution contribute to the aesthetic growth of students?

To answer the question, we applied Broudy's formulation to the topic with interesting results. Broudy's formulation, please recall, has four parts: the formal, the technical, the sensuous, and the expressive.

The effect of applying the formal category to conflict resolution was to lead us to examine the properties of conflicts, with illustrations. That

was interesting, because the usual way of approaching the subject in high school had not done so. It had assumed that conflicts are irrational and that the thing to do was to resolve them as rapidly as possible. Instead, we looked at the forms conflicts take.

Next, we applied the technical category. Here we looked into the techniques of conflict. There are "reasonable men" approaches, but there are also propagandistic approaches, appeals to prejudice, attacks on reputations, and so on -- I need not elaborate on the techniques of conflict to people heavily involved in universities and schools.

We next turned to the sensuous category and were reminded that people sweat, they weep, they roar with laughter, they exhaust themselves in conflict, and some people rejoice in the heightened perceptions they achieve in competition.

The expressive category calls on us to consider the meaning of a conflict. It is here, at last, that we consider the resolution of conflict, taking into account the formal, technical, and sensuous qualities of it. We were compelled to recognize, with the social psychologists, that the resolution of a conflict requires that we go beyond the purely intellectual aspects of it into all the others, since resolution involves all the others.

The effect was to flesh out the topic and make it human -- to recognize that it was human conflict that we were concerned with. To put it differently, the effect of applying aesthetic categories to conflict resolution was to lead us to deal with the whole truth about conflict, not only that part that is "merely academic."

Perhaps this one partial illustration will serve to indicate what is involved in making the curriculum humane. We would, if we did so, go into what we teach much more deeply than is now the case. We might have to restrict subject matter to that which is richest in human meaning -- to teach less subject matter, but much more meaningfully.

In all of this, we are hampered by our intellectualistic tradition. The traditional academic subjects are, at present, conceived of in mainly intellectual terms, and change in them, desirable as it would be, will be difficult to effect.

The arts is one field, however, that is not hampered by such traditions. It is in the arts that we are free to deal with that which is inward as well as that which is social, that which is spiritual as well as that which is intellectual. The arts alone in the present curriculum deal frankly with the whole of the human being: the intellectual, the emotional, the social,

the aesthetic, the physical, and the spiritual. Homo faber, homo ludens, and homo cogitans are all at home in the arts. If we are to make the curriculum humane, the move most available to us is to make the arts central to the curriculum, not only as separate fields but as aspects of all the traditional academic offerings now present.

It seems possible to have a humane curriculum, if we will but conceive it so. In bringing about this change, unlike some more overt changes we have undertaken, we seek to renew the curriculum in terms of its deepest and most important meanings. It is to be hoped that we ourselves have the combination of human qualities and courage as well as the imaginativeness that is required.

Documentations.

1. This paper was revised by Professor Foshay for ERIC/ChESS from a presentation made to the American Educational Research Association in April 1974.

2. Wilhelm Wundt (1832-1920) was a German experimental psychologist who established the first psychological laboratory in 1879.

3. Johann H. Pestalozzi (1746-1827) was a Swiss educator who advocated "child centered" education and the concept that education was a continuous development of the mind through sense impressions.

4. Frederick Froebel (1792-1852) was a German educator and mystic who established the first kindergarten and developed the theory that all instruction should be based on self-fulfillment and self-activity.

5. See, for instance, Barbel Inhelder and Jean Piaget, The Growth of Logical Thinking from Childhood to Adolescence, New York, Basic Books, 1958.

6. Saint Simeon Stylites (AD 390-459) was a Syrian monk who originated a fearful form of asceticism that consisted of standing ceaselessly, day and night, on top of a fifty foot column.

7. Harry Broudy (1905-) is Emeritus Professor of Education at the University of Illinois. The author learned of Broudy's idea on the aesthetic response from conversation with him.

8. Mr. Gradgrind is the character from Charles Dickens' Hard Times who wanted only facts and is so practical he is hardly human.

9. Werner K. Heisenberg (1901-) is a German physicist who is noted for his work on quantum theory and mechanics and the discovery of the uncertainty principle (impossibility of accurately determining simultaneously both the position and the velocity of an atomic particle).

10. John H. Newman (1801-1890) was an English philosopher of religion and Cardinal of the Roman Catholic Church. His concept of the "illative sense" was that human beings have a "sense" which draws conclusions in a nonmechanical fashion from a mass of supporting evidence. The workings of this sense are seen in our everyday common beliefs but are not directly given or the consequence of clearly formulable deductions. For instance, belief in the existence of God derives from our illative sense.

11. Mercutio is a character in Shakespeare's Romeo and Juliet.

12. Bloom, Benjamin S., Taxonomy of Educational Objectives: Cognitive Domain, New York, David McKay Company, 1956.

13. Brinton, Crane C., The Shaping of Modern Thought, Englewood Cliffs, New Jersey, Prentice Hall, Inc., 1963.

14. Dewey, John, How We Think, Boston, D. C. Heath Company, 1910.

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16. Kohlberg, Lawrence, "Stages of Moral Development as a Basis for Moral Education," Moral Education, editors Clive Beck, et al, Toronto, University of Toronto Press, 1970, pp. 23-92.

17. Scheffler, Israel, Conditions of Knowledge, Scott, Foresman, 1965.

18. Watson, James, The Double Helix, New York, Athenium Publishers, 1968.

CHAPTER 8.

A PERSPECTIVE ON STRUCTURE IN THE UNDERGRADUATE CURRICULUM IN COLLEGES AND UNIVERSITIES.

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The problem of structure in the curriculum is a perennial concern of educators and a particular matter of investigation for curriculum workers. The Professors of Curriculum in its annual deliberations and many of you individually have contributed richly to proposals to structure a curriculum according to our best understanding of the nature of human development and of learning and the social realities of our common experience.

In this paper I would like to describe briefly a perspective or way of looking at structured experience and then to offer one example or application of this perspective to the undergraduate curriculum. The perspective is drawn from one of the recent studies of adult development and the example involves a change in our traditional way of viewing general and specialized education.

Since, historically, formal education has been provided primarily for children and youth, the use of developmental studies in curriculum planning has centered more on the primary and secondary schools. Needs assessments derived from developmental studies are less common in higher and adult education. However, the recent spate of studies of adult development, when combined with existing developmental research on infancy and childhood, offer longitudinal patterns for use in the structuring of lifelong education and provide an additional perspective on the typical undergraduate years of students aged 18 to 22.

Occupation in the Life Structure of Early Adulthood.

While much of the extensive literature is useful for this purpose I have found the recent studies by Daniel Levinson (1) and his associates at Yale University particularly interesting and highly suggestive of the way the

concept of "life structures" might be applied to broad curricular concerns of collegiate education. In addition George Vaillant's (2) longitudinal study of Harvard graduates of the years 1939-1942 offers a useful description of the adaptive mechanisms used by men in confronting the developmental tasks of evolving life stages. Finally, two personal vignettes provided by Robert Coles (3) and Erik Erikson (4) are cited as examples of the way individual biographies can illuminate this concept.

Figure 1. (5)

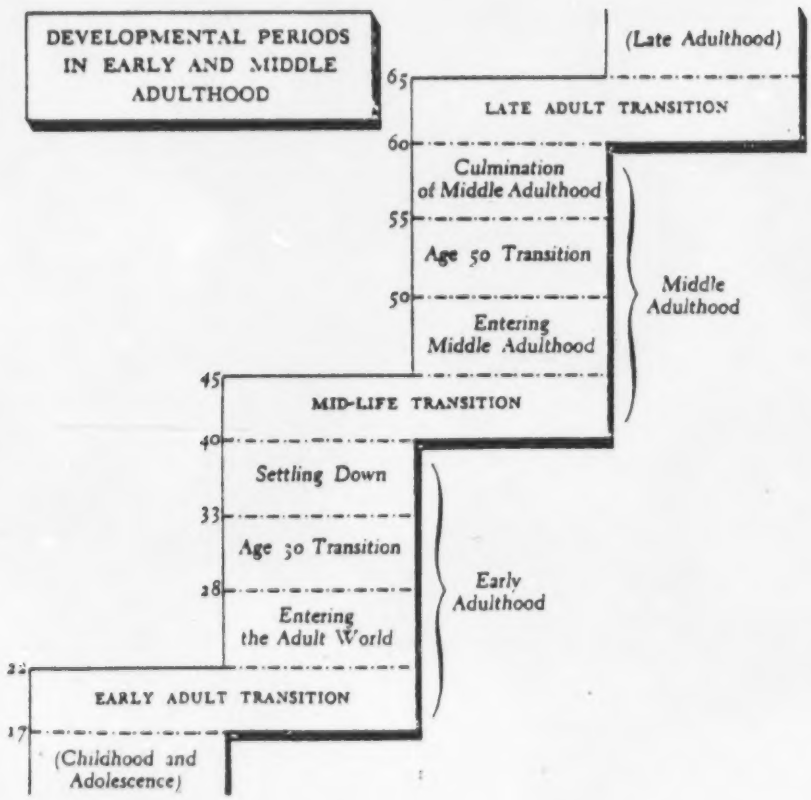
DEVELOPMENTAL PERIODS IN EARLY AND MIDDLE ADULTHOOD
(Late Adulthood)
65
LATE ADULT TRANSITION
60
Culmination of Middle Adulthood
55
Age 50 Transition
50
Entering Middle Adulthood
Middle Adulthood
45
MID-LIFE TRANSITION
40
Settling Down
33
Age 30 Transition
28
Entering the Adult World
Early Adulthood
22
EARLY ADULT TRANSITION
17
(Childhood and Adolescence)

Figure 2. (6)

Developmental Tasks of Men in Early and Middle Adulthood.

A. Building and Modifying the Life Structure.

Transitional Period of an Era.

1. Terminating the existing structure.

2. Exploring possibilities for initiating a new life structure.

Stable Period of an Era.

3. Building a life structure.

4. Enhancing one's life in the structure.

B. Working on Single Components of the Life Structure.

5. Forming and modifying a dream.

6. Forming and modifying an occupation.

7. Establishing stable relationships in love, marriage, and family.

8. Forming mentoring relationships.

9. Forming mutual friendships.

C. Individuating Basic Polarities in Life.

10. Reintegrating the Young/Old polarity.

11. Reintegrating the Destruction/Creation polarity.

12. Reintegrating the Masculine/Feminine polarity.

13. Reintegrating the Attachment/Separateness polarity.

Note: The foregoing tasks are met largely through the choices a man makes and how he deals with their consequences.

The essence of Levinson's framework for viewing the developmental stages of life rests on a recognition of four primary eras following infancy: Childhood and Adolescence, Early Adulthood, Middle Adulthood, and Late Adulthood with their overlapping age-linked periods of transition. Each of the eras is subdivided into developmental periods with their respective tasks related to building and modifying a life structure, working on single components of life structure, and achieving individuation.

In the Levinson model a "life structure" is defined as the underlying pattern or design of a person's life at a given point in time. The structure for normal individuals is constantly evolving, the developmental periods being the periods in the evolution of a life structure. It is important to note, however, that the periods or eras are not considered to be hierarchial, one period is not higher or better than the preceding one -- hence, Levinson's use of the term "seasons" of a man's life.

Some might be concerned about the single sex orientation of this perspective. Although the Levinson study focused on men, similar studies are under way for women. Obviously, it is important to study adult development of both sexes if either is to be understood to its fullest extent. For example, Wendy Stewart (7) found in a less extensive study of women that they all proceeded through the same developmental eras though some of the specific elements differed through biology or social circumstances.

The concept of adult development in terms of a life structure is seen as one which unifies the self and the world, the latter term being Levinson's choice of a term more comprehensive than "society" which excludes important aspects such as nature and other external realities. The choices a man makes and the way he deals with their consequences constitute the significant action within a life structure. Each choice is saturated by both the self and the world.

Of the five basic components of a life structure a man tends to deal primarily with a single one at a given time, sometimes two, but rarely three. Others while important are more peripheral. The central component receives the greatest time and effort and usually affects one's choices in other aspects of life.

One's occupation is the primary carrier of a young man's dreams of the future -- promising a fulfillment of his life goals. It can also be a source of alienation, oppression, and self destruction at later stages of life. The significance of this component in the life structure of early adulthood offers the point of departure for reconsidering the structural relationships between general and specialized education in the college curriculum.

Central Role of the "Major" in Undergraduate Education.

A time-honored rubric for studying the structural elements of undergraduate curricula in colleges and universities has been the distinction made between general and specialized education. Because the mission of higher education has explicitly included professional and pre-professional education there has traditionally been a sharper debate at this level than in the schools where a broad general education has usually been assumed to be the primary concern. Furthermore, the research mission of college and university faculties also tends to foster specialism at this level to the point where sharper comparison and contrast with general education are necessary.

An interesting departure for designing general education in response to the significance accorded occupation in adult development rests in those current proposals (8) which challenge outright the central role of general education in a student's undergraduate experience. The argument proceeds somewhat in this order. An inherent dilemma exists in the notion that general education is the core of the undergraduate curriculum and in the observation that most students regard the "major" as the heart of their education. Why not recognize the reality from the student's viewpoint and examine the dynamics of undergraduate experience which place the specialized major rather than general education in the dominant position. The following trends and influences are offered in support of this orientation:

1. In contrast to the general studies program, which in recent times has become fragmentary and diffused by distributive electives and options, the major is more likely to be sequentially organized for its cumulative effect.

2. Continuity of experience is fostered additionally by the chances that a student is more likely to have repeated contacts with a major professor than with the plethora of faculty assigned to general education.

3. Educational leadership by faculty members is more likely to be exercised in a more definitive way in developing the major than in shaping the content of general studies, and, as academic advisors in the disciplines, they tend to influence students' choices of general courses toward those which are supporting or basic to their majors.

4. Among the students an intellectual camaraderie is more likely to develop through the sustained contacts of classmates pursuing common professional or specialized goals than through the less specific and sporadic contacts in the general courses.

5. In the latter program, which encourages exploration, the student more often may be in "pursuit of a major" than in "pursuit of the truth," as is commonly assumed.

6. The liberal disciplines which provide the courses for general education have become more specialized at the undergraduate level, thus reducing their traditional value as a broadening force in undergraduate education.

7. At the same time recognition by the professions of the need for greater breadth of knowledge has liberalized many professional programs to the extent that they no longer deserve the severe criticism once warranted.

Given this situation the goals, structure, content, and methodology of the major are to be examined for their structural links to what is offered in the supporting disciplines. Indeed, in practice this situation has characterized many programs of general education now offered throughout the country. Using the options available to them through "distributive" courses in the humanities, social sciences and the natural sciences, students for many years have selected courses that support their specialized studies. (9) The intent in the proposals under discussion is to formalize the structure of these choices in order that the general education of students pursuing a particular major may be identified more readily and perhaps be given greater study and evaluation. One obvious outcome of such a design proposal would be the development of not one general studies program but many, each having the special characteristic of the parent specialization. It is also conceivable that there may be elements common in all of several programs of general education.

A reasonable program of general education emanating from this perspective would be one of reduced scope which reflects certain common elements for all undergraduates along with differential components satisfying the particular educational needs associated with different majors. An assumption underlying this design is that general education, in addition to dealing with common or shared needs, ought also to nurture and extend individual or particular interests toward the level of technical competence at which point specialized studies bear the primary responsibility for education. The continuous, sequential, cumulative, and integrative linkages between common and differentiated experiences and those offered by the major

provide the primary structural aspects of this model. It offers one possibility for returning to thinking of the total undergraduate experience in holistic terms.

Specialized Education and the Life Structure of Undergraduates.

Having posited the notion that a view of early adult development should have greater significance in shaping undergraduate education and having proposed that the student's orientation to his major offers a positive point of departure for structuring his general education, I would like to sketch some of the possibilities for implementing this perspective. It may be useful in this context to recognize Cowley's (10) tripartite classification of specialism in higher education and to indicate the particular kinds of specialism under discussion.

According to Cowley occupational specialization prepares for direct entry into a career in such fields as architecture, business, pharmacy, teaching, and the like. This kind of specialization is by far the most prominent in today's undergraduate education; consequently, it will be given more attention in this discussion than the others. Preparatory specialization is pre-professional education leading to graduate school or professional schools such as Divinity, Law, or Medicine. Non-preparatory specialism involves learning at the level of technical competence without regard to a vocation. What follows is a brief sketch of some of the ways an institution might respond to the three kinds of specialism in addressing the problem of general education.

Occupation Specialization.

General education seems to be caught between disciplinary parochialism and vocational pragmatism. In the spirit of viewing curriculum design as the process of inventing new alternatives, I would like to propose the use of Levinson's "life structure" model as a means for using occupational specialism to shape a part of general education. The suggestion here is for the curriculum planner to place the developmental task of building an occupation within a life structure in central focus as he selects organizing elements, principles, and structures.

Beginning in the second year, later for the undecided, all students would devote roughly one-fourth of their time for two succeeding years to a continuing series of courses devoted to the persistent problems of living as developed by the faculty. These courses, replacing some of the usual distribution requirements for graduation, would nevertheless be viewed as the principal instruments for providing a general education that is linked appropriately to specialization. Specified courses would be developed for students majoring in business, teaching, architecture, and other occupational specializations. They would be given the titles, for example, "Business and Life Seminar, I, II, III, and IV." The seminar, identified and required as part of the major, would be developed cooperatively by faculties from both the parent specialization and the liberal disciplines, but would be taught by generalists from either group.

What issues, problems, and concerns might the content of the problem areas encompass? For the cluster of students majoring in accounting, business administration, marketing, finance, and management the following list, while not exhaustive, is suggestive:

"Redlining" and Urban Housing.

Multinational Corporation and the Third World.

Affirmative Action and the Business World.

Business Philanthropy and the Arts.

Recurrent Education in Business and Industry.

Frontiers of Technology.

Forecasting the Future of Business and Economic Trends.

The Business, Military, and Industrial Complex.

Business and Consumerism.

Studies in Stress of Managers and Managed.

Others.

Thus, in curriculum terms what is proposed here is a "constellation" of interrelated courses which not only have their appropriate learning experiences but which are also responsive to contextual factors or what Toombs (11) refers to as "filtering and interpretive influences." A

simpler but currently rejected term for this concern is educational relevance.

It is clear that problem areas for this series of courses can tap the traditional and emerging disciplines for whatever contribution they might make to important skills, concepts, and values to be developed. Continued emphasis would be placed on communicating, problem solving, and clarifying one's values related to the issues at hand. While all useful methodologies would be employed, special attention would be given to helping the student build a personal life structure which assesses his progress with the developmental tasks identified in the Levinson construct. Just as the art or architecture student proceeds to build his portfolio of design proposals and drawings, the student in these seminars would collect formal and informal documentation of his experiences in building his life structure. During the two year sequence this portfolio would assist the student and his instructors to assess continuous, sequential, cumulative, and integrative qualities of his learning.

Having sketched the general framework for this segment of the curriculum, a few special notes are necessary for further clarification.

1. Normally seminars would meet for two hours twice a week.

2. A student whose commitment to a specialized field was unusually strong would begin the sequence in the first year.

3. Intermittently, time would be provided for work opportunities or voluntary services and such other direct, first-hand experiences as feasible.

4. Resources from the campus and the extended community would be used whenever appropriate.

5. Special provisions for the use of the out-of-class experiences of the student would be common.

6. The seminars comprise approximately one-half of the time normally devoted to general education leaving ample time for other general courses related to skill development or more formal academic offerings.

Preprofessional Studies and General Education.

In certain respects preparatory specialization offers one of the more convenient constructs for building a general studies program with structural

ties to the major concentration. At one level, professional law schools make very few, if any, stipulations regarding a specific major at the undergraduate level. Consequently, prelaw programs often comprise a variety of cluster courses in government, psychology, speech and written coomunications, with sufficient electives to provide a student with a well-rounded education. Prelaw education offers probably the most optimal circumstances for building innovative majors which serve the dual ends of general and special education. In the middle range of specificity is the premedical program, which at best is an interdisciplinary science program and, at worst, an incipient medical major steeped in anatomy and physiology. At another level is the departmental major constructed for the candidate for graduate studies in precisely the same discipline. At all levels the scope of the preparatory major is usually restricted in size with the anticipation that something needs to remain for subsequent study.

Whatever the degree of specialization of the preprofessional major I would recommend a seminar series similar to that outlined earlier for the occupational specialists. If the seminars are issue oriented, capturing something of the spirit of what Thomas Kuhn (12) calls the "essential tension" between dogma and heresy, convergence and divergence, and commitment and abandon, such studies are likely to help the preprofessional make a substantive start on building his life structure.

In considering the undergraduate context in which preparatory specialization takes place, designers of general education probably could also capitalize on the criteria for defining a profession as instruments for mediating preprofessional work with general studies. In distinguishing a profession from other occupations Abraham Flexner asserted:

"Professions involve essentially intellectual operations with large individual responsibility; they derive their raw material from science and learning; this material they work up to a practical and definite end; they possess an educationally communicable technique; they tend to self-organization; they are becoming increasingly altruistic in motivation." (13)

While it might not be possible to utilize all of these criteria, the liberal education of a prospective lawyer or physician ought certainly to include the ethical considerations and social responsibilities that impinge upon such careers.

Other characteristics of professional practice suggest the emphases which a useful general education might reflect. Since a relatively large segment of time of a practitioner is devoted to clinical experience, general courses or extra curricular programs which offer opportunities for voluntary services in a wide array of social agencies would be in order.

A general education would be supportive if the preprofessional is asked to apply knowledge and skills to particular situations in a problem setting rather than to concentrate fully on developing theoretical frameworks. Another skill, useful in the professions but certainly susceptible to development in general studies, is the ability to interpret complex data and to communicate it in layman's terms.

Nonpreparatory Specialization.

Broadly all types of specialization tend to be discipline-oriented but the nonpreparatory type tends most noticeably to involve majors in a single discipline. Indeed the justification for pursuing a major in a typical liberal arts curriculum is made on the basis of the intellectual skills associated with a study in depth. Apart from the inherent value of a greater interest associated with one's choice, any major might achieve the desired effect as long as it introduces the student to the central concepts of the discipline, its particular strategies of inquiry, and the skills for continued study of the subject. Since the utilitarian value of the major is seen largely in cognitive terms, the structural ties to general education are probably best enhanced through correlation with generic and allied disciplines. For example, a major in cultural anthropology articulates more conveniently with those aspects of general education which emphasize languages and values. Similarly, certain skills in mathematics are recognized as fundamental to effective study of physics. The kinds of seminars described above, while useful to a certain extent, would seem of lesser value where no occupational goal was involved. Given this condition more productive leads might be found in the context of building a life structure in a rather general or comprehensive pattern without a marked emphasis upon occupation.

Theories of knowledge such as the Phenix (14) model are particularly useful for establishing connections between a single discipline and others of its kind. Part of Phenix's purpose in classifying knowledge into a nine-cell grid was to provide a framework for examining the realms of meaning as they related to general education. By categorizing disciplines qualitatively and vertically as they relate to fact, form, and norm, it is possible to observe whether or not a curriculum provides a reasonable balance of studies dealing with "what is," "what can be," and "what ought to be." Correspondingly, on a quantitative and horizontal basis it is possible to classify those disciplines which are oriented to <u>singular</u> or discrete phenomena, those <u>generalized</u> sets of truth applicable to more than individual behavior, and those <u>comprehensive</u> fields which take a broad

look at all realms of meaning within a qualitative category. The task of connecting general and special education in this context is largely one of relating the individual discipline to a more comprehensive or synoptic discipline. One can readily see how comprehensive disciplines such as history, philosophy, and religion have become prominent hallmarks of many programs of general education. Indeed, within the current ferment of interest in returning to a core curriculum of general studies one discerns considerable evidence of this orientation.

Figure 3. (15)

Realms of Meaning and Representative Disciplines.

Human Faculty.	Quality.	Singular.	General.	Comprehensive.
Reason.	Fact: What is.	Personal Psychology.	Science.	History.
Imagination.	Form: What can be.	Art/Music	Literature.	Philosophy.
Moral sense.	Norm: What ought to be.	Individual ethics.	Collective ethics.	Theology.

Instead of achieving integration and continuity through the device of building a life structure the emphasis here is one of constructing a world view of the condition of man -- what he has done, what he is able to accomplish, and what should be his fulfillment.

Entities such as the humanities, the social sciences, and the natural sciences offer another rubric for locating a single major within a wider context of allied studies which comprise an important segment of general education. Obviously, structural bonds between kindred disciplines are easiest to forge, but multidisciplinary and thematic courses, when accepted as parts of majors, can provide helpful bridges between specialism and liberal studies. The more intimate professional associations among faculty in small colleges tend to enhance the possibilities for this kind of bridging.

Of the three broad areas which comprise general studies, the sciences, because of their rigid sequence and structured nature, often present the greatest difficulty in providing meaningful articulation with majors distantly located in the other two fields. In one sense the situation is paradoxical, for, as faculty members, scientists are often the most amenable to having their majors receive a broad education and, in many colleges and universities, have restricted the scope of their own majors more willingly than their colleagues elsewhere on the campus. Nevertheless, old problems remain, and finding the essential contribution of the sciences to general education continues to be a central curriculum problem even through new courses in "Bioethics" and "Nuclear Policy Decisions" as they appear on the scene.

To summarize, I have tried in this presentation to identify a useful concept from research in adult development, to suggest that it implies a changed view of curricular arrangements in undergraduate education, and to sketch some of the considerations for curriculum structure which need attention as educators respond accordingly. The proposal should not be misunderstood as an abandonment of a conviction of the crucial need for general education -- quite to the contrary. In fact, my perusal of the courses which constitute the major for a number of occupational careers mentioned in this proposal leaves me with an even firmer conviction that the parochialism of education in these concentrations requires increasingly the countervailing and humanizing outcomes associated with general or liberal learning.

Helping undergraduates to initiate a new life structure in which one's work or occupation is a central component will require study and participation through curriculum structures not readily accessible now in colleges and universities. Although career counselling might help to a limited extent, a deeper confrontation with the psycho-social trends which are changing the shape of work in America is needed.

From his attitude surveys Daniel Yankelovich (16) has discovered a "new breed" of Americans for whom the older concepts of success are not sufficient to satisfy their yearning for self-fulfillment through the job or profession. Those who feel that job success alone cannot fulfill their aspirations constitute a majority of our citizens. Not surprising is the fact that the young, college-educated group is disproportionately represented in this new breed. Coming to terms with this dynamic of modern occupations, in which there is a concern for work which provides a source of meaning in life, will require closer links between the student's job-related major and the studies which traditionally have been a part of general education.

While it might be argued that only the student can bring about this coherence, that he is the person who makes his learning continuous, sequential, cumulative, and integrative, it is nevertheless impossible to dismiss lightly the university's responsibility for fostering rather than thwarting the process. Helping him build a life structure in this context offers one perspective for achieving this goal.

Documentations.

1. Daniel J. Levinson, The Seasons of a Man's Life, New York, Alfred A. Knopf, 1978. The Levinson's study not only places greater emphasis on structuring but also attempts explicitly to deal with the old dichotomy between self and society.

2. George E. Vaillant, Adaptation to Life, Boston, Little, Brown and Company, 1977. More clinical and psychiatric in nature than the Levinson study, this longitudinal report on 268 men develops to a greater extent the significance of successful adolescent adaptation for successful coping in subsequent adult life stages.

3. Robert Coles, Walker Percy: An American Search, Boston, Little, Brown and Company, 1978. Coles deals with the concreteness and particularity of one man's life, the novelist Walker Percy, in domesticating existential terms and concepts related to the crisis of personality.

4. Erik Erikson, "Reflections on Dr. Borg's Life Cycle," Daedalus, Vol. 105, No. 2, Spring, 1976, pp. 1-28. Erikson uses Ingmar Bergman's film "Wild Strawberries" for illustrating the dynamics of his eight successive life stages as they are played out in the life of one man.

5. From Daniel Levinson, et al, The Seasons of a Man's Life, New York, Alfred A. Knopf, 1978, p. 57.

6. Derived from Chapter 20, "Tasks and Possibilities of Adult Development," Daniel J. Levinson, et al, The Seasons of a Man's Life, New York, Alfred A. Knopf, 1978, pp. 317-340.

7. Wendy A. Stewart, "The Formation of Early Life Structures in Women," doctoral dissertation in clinical psychology, Teachers College, Columbia University, 1976.

8. The following authors argue the case for ascribing to special or professional studies an important role as an alternate provider of liberal education:

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10. Phillip Payton, "Origins of the Terms 'Major' and 'Minor' in American Higher Education," History of Education Quarterly, Vol. 1, No. 2, 1961, p. 57.

11. William Toombs, "The Application of a Design-Based Curriculum Analysis to General Education," Higher Education Review, Vol. 1, No. 3, Spring, 1978, p. 18-29.

12. Thomas S. Kuhn, The Essential Tension, Chicago, University of Chicago Press, 1977, p. 227.

13. Abraham Flexner, "Is Social Work a Profession?" School and Society, Vol. 1, June, 1915, p. 904.

14. Philip Phenix, Realms of Meaning, New York, McGraw Hill, 1964, pp. 3-29.

15. Ibid.

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18. Gerald Grant and David Riesman, The Perpetual Dream: Reform and Experiment in the American College, Chicago, University of Chicago Press, 1978.

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CHAPTER 9.

THE REALITIES OF ALTERNATIVE SCHOOLS -- SEATTLE, A CASE IN POINT.

DAVID TURNEY, ASSISTANT TO THE SUPERINTENDENT, SEATTLE PUBLIC SCHOOLS.

Definitions.

Alternatives to the standard educational program in Seattle fall into three general categories. The first of these are the alternative schools that were organized and developed by parent groups and in this city are elementary schools except for one K-12 school. They are generally characterized by multigrading with individually planned or contracted instructional programs. Heavy use of community resources is a common characteristic and the learning environments tend to be open with much more student freedom both in terms of instructional goals and pupil mobility.

A second set of special schools exist which were developed to serve groups of students with special needs. These schools are usually supported by special external funding and are often related to general societal concerns specified by law or regulatory agencies. Examples of this type of school are the special schools for dropouts, the school for teenage parents and a school for juvenile court parolees. Program in such schools tends to vary with the type of youth served and in some instances focuses on very basic educational goals and in others attempts to remedy serious social and personal deficits.

The third type of alternative available in the Seattle system is not really schools but is rather a matter of special programs within schools.

For the past three years, Seattle has developed a variety of magnet programs in both elementary and secondary schools which offer alternatives within the regular program offerings and which, as the term implies, have been designed to draw students to a particular location for the purposes of reducing racial segregation.

There is also a set of programmatic options designed to serve those children who because of cultural differences, language problems, or social deprivation need special attention. Bilingual programs are an example of this type of alternative and the need for such programmatic variety is

increasing very rapidly.

Bilingual program managers estimate that 500 additional children with no English or for that matter any formal school experiences have entered the system in the past year.

While we deal principally with complete alternative schools of the first two categories in this paper, the programmatic variety is a part of the continuum of alternatives available.

The Basic Dilemma -- Equity Versus Special Treatment.

Questions of educational equity have a way of settling down to the bottom line which is usually money. In Seattle, alternative schools are expected to operate on baseline fiscal support. In Washington State, the baseline figure is determined by FTE which means that larger units can afford more extras in the form of program options, special provisions for special needs, and so on. By the fall of 1980, it is anticipated that all schools in the State will receive full state funding with extras provided by a special tax levy lidded at ten percent of funds contributed by the State. Obviously, such a situation will precipitate intense competition for the ten percent discretionary part of the budget. It could be expected that alternative schools will fare poorly in such competition since administrators and parents associated with the alternative schools tend to view themselves as special and not a part of the line bureaucracy.

It seems clear that future developments will include a strong press for standardization and uniformity for both fiscal and philosophical reasons. For example, the present Seattle desegregation plan is based on the pairing and triading of schools in order to achieve racial balance. This procedure was heavily supported by the minority community because it equalized the transportation of students away from their neighborhoods. One notes along with this steady dwindling in annual budgets of discretionary funds. The conclusion is inescapable that alternative schools will face increasing difficulties in the future in maintaining their present status.

Planned Diversity -- A Possible Resolution.

In the fall of 1979, the Seattle schools at Board direction began the development of long-range curriculum and facility plans. These plans are to culminate in a bond election in the spring or fall of 1980.

A major segment of curriculum planning involves the future of alternative schools and the development of a rationale to direct and support their maintenance. The premise that appears to have some support at present for the preservation of alternative schools is to provide flexibility in the larger educational system. Such schools are needed, it is believed, because many students do not do well in the standard system. From this point of view, alternative schools enhance equity because they compensate for differences in the pupil population that cannot be properly addressed in the standard units.

Whatever rationale that is finally accepted, it seems clear that the alternatives that survive will be planned and deliberately sited in the District to serve an identified and accepted educational function.

The Control Problem.

Both parents and administrators involved with alternative schools view these establishments as the means of escaping "the system." Maximum autonomy for the new school is the ultimate goal and those vestiges of control that the central administration requires are generally seen as unwarranted restraints -- another manifestation of the "dead hand of bureaucracy."

The central administration, on the other hand, is faced with increasing demands for accountability each day. "Compliance" is the new watchword and countless staff and legal counsel spend their days developing reports to testify that the system has discharged all of its obligations that came with the millions of dollars of federal and state categorical funding. In fact, many of the reporting obligations do not now come with funds but may, as in the case of bilingual education, come as a consequence of a legal decision.

In a school system that is in court almost continuously, central administration becomes most uneasy about the amount of freedom already exercised by alternative schools.

Meanwhile, the state government is moving toward tighter control. The Basic Education Act of the state actually specifies the number of minutes to be devoted to each subject area during the school year. Student learning objectives are now being developed for each subject grade by grade. Graduation requirements are under consideration. Thus far no legal "escape hatches" for alternative schools are discernible.

Virtues Perceived.

The one group that has no reservations about the value of an alternative school is the group of parents whose children are served by it. The reasons advanced for this confidence have to do with small size and high individual contact. The ability of parent groups to influence the instructional program and often participate in the instructional process, the open concept milieu and attendant growth in self discipline, and the considerable amount of teacher pupil planning of instructional goals.

All of these are, of course, the kind of results one might hope for in the standard school within the system and, in fact, some standard schools approach this result very closely.

Parent groups of alternative schools, however, identify completely with "their" school. They have a feeling of ownership and involvement in a developing process that does indeed make them different.

Conclusion.

The large growth in alternative schools occurred in Seattle at a time when the District became highly decentralized and controls were relaxed. At that time, dissatisfaction with regular programs was at a high level. It seems likely that the growing restrictions imposed by the state and federal governments with the attendant reduction of decision power at the local level will tend to intensify public dissatisfaction with the standard offering. While this effect is likely to increase, the growing reaction to decentralization at the central administrative level may well throttle the continued existence of alternative schools. Looming on the horizon is an alternative solution now actively proposed in California. The voucher plan is far from dead and would give the proponents of expanded alternative schools the financial base for success.

APPENDICES.

APPENDIX A.

PROGRAM.

Annual Meeting.

Professors of Curriculum.

March 2-3, 1979.

Education in Flux: Meanings for Curriculum.

The Founders Room, Radisson Cadillac Hotel, Detroit, Michigan.

Friday Morning.

8:30 a.m., Coffee.

9:00 a.m., Address: Alice Miel, "The Curriculum Field: A View."

Reactors:

Roger V. Bennett.
Francis P. Hunkins.

10:15 a.m., Coffee.

10:30 a.m., Paper: Robert S. Zais, "The State of Curriculum: Frills, Fads and Alternatives."

Reactors:

Virginia M. Macagnoni.
Steven Selden.

Audience participation.

12:00 to 1:45 p.m., Free.

Friday Afternoon.

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1:45 p.m., Forum: The Many Commitments of Public Education.

Presenters:

Norman V. Overly, "Lifelong Learning: Significance for Curriculum Development."

A. Harry Passow, "Differentiated Curricula for the Gifted/Talented."

Alex J. Molnar, "Curriculum and the Open School."

Frederick A. Rodgers, "Multicultural Curriculum for Public Education."

3:15 p.m., Coffee.

3:45 p.m., Open Forum: Audience response to the papers and to the question "Are the Schools Failing to Fulfill the Public's Demands?"

Moderator: Wilma S. Longstreet.

5:15 p.m., Meeting adjourned.

Saturday Morning.

8:30 a.m., Coffee.

9:00 a.m., Forum: The Many Commitments of Public Education (Continued).

Presenters:

Arthur W. Foshay, "The Humane Curriculum."

Victor Lawhead, "A Redefinition of the Basics."

Mary Carson, "Curriculum Problems in the Urban Setting."

David T. Turney, "The Realities of Alternative Schools -- Seattle, a Case in Point."

10:30 a.m., Coffee.

10:45 a.m., Open Forum (Continued).

Moderator: Esther Zaret.

12:00 to 2:00 p.m., Luncheon and Business Meeting, Normandie Room, Radisson Cadillac Hotel.

8:00 p.m., Friday, Research and Exchange (and some wine or good cheer of your own). You are invited to meet in the room of Wilma S. Longstreet (Mrs. Shirley Engle) in the Radisson Cadillac Hotel. Please come to discuss your current work and interests in curriculum research. Your students and guests are welcome.

APPENDIX B.

OFFICERS.

Co-factotums. Dr. Louis J. Rubin, College of Education, University of Illinois, Urbana, Illinois, 61801; Dr. Wilma S. Longstreet, Department of Education, The University of Michigan, Flint, Michigan, 48503.

Continuing Secretary and Continuing Editor. Dr. James John Jelinek, Emeritus Professor of Education, Arizona State University, Tempe, Arizona, 85281.

Membership Committee. Dr. Arthur W. Foshay, Emeritus Professor of Education, Teachers College, Columbia University, New York, New York, 10027; Dr. Galen Saylor, Emeritus Professor of Education, Teachers College, University of Nebraska, Lincoln, Nebraska, 68508; Dr. James John Jelinek, Emeritus Professor of Education, Arizona State University, Tempe, Arizona, 85281, Chairman.